TWENTY FIVE

DISCOURSES

Suitable to the

LORD's SUPPER,

Delivered juſt before the ADMINISTRATION of that ſacred ORDINANCE.

By the Reverend and Learned

JOHN OWEN, D. D.

Of the laſt Age.

HEBREWS xi. 4.

He being dead, yet ſpeaketh.

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MDCCLXXIV.

TO

Mrs. *COOKE*,

Of *Stoke Newington.*

MADAM,

FOUR years ago the world was favoured, through your means, with a volume of Doctor OWEN's ſermons, which never before appeared in print; and it is at your inſtance that the following *Sacramental Diſcourſes* of that ſame venerable Divine are now made public. Hereby, MADAM, you

at once expreſs your high value and juſt eſteem for the memory and works of that incomparable author, with your generous concern, and prevailing deſire of being ſerviceable to the cauſe of CHRIST, a cauſe much more dear to you than all the worldly poſſeſſions with which the providence of GOD has bleſſed you.

WITH the greateſt ſincerity it may be ſaid, your conſtant affection to the habitation of GOD's houſe, your ſteady adherence to the peculiar doctrines of Chriſtianity, your kind regards to the faithful miniſters of the goſpel, your extenſive benevolence to the indigent and the diſtreſſed, your affability to all you converſe with, and, in a word, your readineſs to every good work, are ſo ſpread abroad,

abroad, that, as the apoſtle ſays to the Theſſalonians, *There is no need to ſpeak any thing.*

THAT the LORD would prolong your valuable life, daily refreſh your ſoul with the dew of his grace, and enable you, when the hour of death approaches, to rejoice in the full proſpect of eternal life through our LORD JESUS CHRIST, is the prayer,

MADAM,

Of your affectionate

and obedient Servant,

Tooke's Court,
Curſitor-ſtreet,
March 4. 1760.

Richard Winter.

THE

PREFACE.

THE preceding dedication is sufficient to acquaint the public, that these Sacramental Discourses are the genuine productions of that great man of GOD, *Doctor* JOHN OWEN, *who was for some time in the last age vice-chancellor of Oxford. They enter the world through the same channel, as his* Thirteen Sermons *on various occasions, published four years since,* viz. *They were at first taken in short-hand from the Doctor's mouth, and by the late Sir* JOHN HARTOPP, *Baronet, Mrs* COOK's *pious grandfather, were transcribed into long-hand.*

Mr MATTHEW HENRY *has this note in his Annotations on* 2 Kings ii. "*There are* "*remains of great and good men, which,* "*like Elijah's mantle, ought to be gather-*"*ed up, and preserved by the survivors;* "*their sayings, their writings, their exam-*"*ples; that as their works follow them in*

"*the*

" the reward of them, they may ſtay behind " in the benefit of them." Not *that our faith is to ſtand in the wiſdom of men; the* BIBLE *alone is the ſtandard of truth; and there we are bid* to go by the footſteps of the flock; *and* to keep the paths of the righteous. *There is a ſtrange itch in the minds of men after novelties; and it is too common a caſe, that they who are for ſtriking out ſomething new in divinity, are ready to pour contempt on the valuable writings of thoſe who are gone before them; and even the moſt learned, peaceable and pious men ſhall not eſcape their unrighteous cenſures. This is notorious in the conduct of thoſe who embrace the* new ſcheme.

If we inquire of the former age, we ſhall find there flouriſhed in it ſome of the greateſt and beſt of men, for whoſe printed works many acknowledge they have abundant cauſe to bleſs GOD *to eternity. Among theſe the writings of Doctor* OWEN *ſhine with a peculiar luſtre, in the judgement of judicious Chriſtians; and I am perſuaded, they who peruſe them with the ſpirit of love and of a ſound mind, will be as far from aſſerting, that in his manner of maintaining the doctrine of faith, his " right arm appeared to be weakened,"*

ened," as from saying, that his right eye was darkened, and unable to discern the object of it.

As to the following DISCOURSES, *which the Doctor calls* FAMILIAR EXERCISES, *they are now printed in hopes they will be made useful, through the divine blessing, to assist the meditations of Christians of all denominations in their approaches to the Lord's table, seeing they are so well adapted to answer that sacred purpose.*

DISCOURSE

DISCOURSE I.

October 10. 1669.

2 COR. v. 21.

For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

I SHALL not enter into the opening of this ſcripture, but only propoſe ſome few things, that may be a ſuitable ſubject for your preſent meditation.

There are three things concerning God the Father; three things concerning the Son; and three things concerning ourſelves; all in theſe words that I have mentioned, and all ſuitable for us to be acting faith upon.

I. I would remember, if the Lord help me, the *ſovereignty* of God the Father, his *juſtice*, and his *grace*. His *ſovereignty*; *He made him*; God the Father made him. His *juſtice*; *He made him to be ſin*; a ſacri-

fice

fice and an offering for ſin. And his *grace*; *that we might be made the righteouſneſs of God in Chriſt.*

1. The *ſovereignty* of God. I could mention, that this ſovereignty of God extends itſelf to all perſons choſen, and ſhew for whom Chriſt ſhould be made ſin; for he was not made ſin for all, but for them who became the righteouſneſs of God in him.—Alſo the ſovereignty of God over things, diſpenſing with the law ſo far, that *he* ſuffered for ſin, *who knew no ſin*; and we, who had ſinned, were let go free. The ſovereignty of God in appointing the Son to this work; *he made him*; for none elſe could: he was the ſervant of the Father. So that the whole foundation of this great tranſaction lies in the ſovereignty of God over perſons and things, in reference unto Chriſt. Let us then remember to bow down to the ſovereignty of God in this ordinance of the Lord's ſupper.

2. There is the *juſtice* of God. He made him *to be ſin*, imputed ſin unto him, reckoned unto him all the ſins of the elect, cauſed all our ſins to meet upon him, made him a ſin-offering, a ſacrifice for ſin, laid all the puniſhment of our ſins upon him. To this end he ſent him forth to be a propitiation for ſin, to declare his righteouſneſs. The Lord help us to remember, that his

righteouſneſs

righteouſneſs is in a ſpecial manner exalted by the death of Chriſt. He would not ſave us any other way but by making him ſin.

3. There is the *grace* of God manifeſts itſelf in the aim and deſign of God in all this matter. What did God aim at? It was, *that we might become the righteouſneſs of God in him;* that we might be made righteous, and freed from ſin.

II. There are three things that lie clear in the words, that we may call to remembrance, concerning the Son. There is his *innocency*, his *purity*; *he knew no ſin.* There is his *ſufferings*; he was *made to be ſin.* And there is his *merit*; it was, *that we might become the righteouſneſs of God in him.* Here is another object for faith to meditate upon.

1. There are many things in ſcripture that direct us to thoughts of the *ſpotleſs purity*, *righteouſneſs*, and *holineſs* of Chriſt, when we think of his ſufferings. A Lamb of God, *without ſpot.* He *did no ſin*, nor *had any guile in his mouth.* He was *holy*, *harmleſs*, *undefiled*, *ſeparate from ſinners.* Faith ſhould call this to mind in the ſufferings of Chriſt, that he *knew no ſin.* That expreſſion ſets ſin at the greateſt diſtance from Jeſus Chriſt.

2. The *ſufferings* of Chriſt; *he was made ſin;*

ſin; a comprehenſive word, that ſets out his whole ſufferings. Look, whatever the juſtice of God, the law of God, whatever the threatenings of God did require to be inflicted as a puniſhment for ſin, Chriſt underwent it all. They are dreadful apprehenſions that we ourſelves have, or can take in concerning the iſſue and effect of ſin, from the wrath of God, when under convictions, and not relieved by the promiſes of the goſpel. But we ſee not the thouſandth part of the evil of ſin, that follows inſeparably from the righteouſneſs and holineſs of God. The effects of God's juſtice for ſin will no more enter into our hearts fully to apprehend, than the effects of his grace and glory will: yet whatever it was, Chriſt underwent it all.

3. Then there is the *merit* of Chriſt; which is another object of faith that we ſhould call over in the celebration of this ordinance. Why was he made ſin? It was, *that we might become the righteouſneſs of God in him.* It is anſwerable to that other expreſſion in Gal. iii. 13. 14. He hath borne the curſe, *was made a curſe for us.* To what end? *That the bleſſing of faithful Abraham might come upon us;* or, that we might be completely made righteous. The deſign of our aſſembling together, is to remember, how

how we come to be made righteous; it is, by Chriſt's being made ſin.

III. We may ſee three things concerning ourſelves.

1. Our own *ſin and guilt:* he was *made ſin for us.* If Chriſt was made ſin for us, then we were ſinners.

2. We may remember our *deliverance;* how we were delivered from ſin, and all the evils of it. It was not by a word of command, or power, or by the interpoſition of ſaints or angels, or by our own endeavours; but by the ſufferings of the Son of God. And,

3. God would have us remember and call to mind the *ſtate* whereinto we are brought, which is a ſtate of *righteouſneſs*; that we may bleſs him for that which in this world will iſſue in our righteouſneſs, and in the world to come, eternal glory.

Theſe things we may call over for our faith to meditate upon. Our minds are apt to be diſtracted; the ordinance is to fix them: and if we act faith in an eſpecial manner in this ordinance, God will be glorified.

DISCOURSE II.

November 26. 1669.

1 Cor. x. 16.

The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

THERE is, in the ordinance of the Lord's ſupper, an eſpecial and peculiar communion with Chriſt in his body and blood to be obtained. One reaſon why we ſo little value the ordinance, and profit ſo little by it, may be, becauſe we underſtand ſo little of the nature of that ſpecial communion with Chriſt, which we have therein.

We have this ſpecial communion upon the account of the ſpecial object that faith is exerciſed upon in this ordinance, and the ſpecial acts that it puts forth in reference to that, or thoſe objects. For the acts follow the ſpecial nature of their objects. Now,

1. The ſpecial *object* of faith, as acted in this

this ordinance, is not the object of faith, *as faith*; that is, the moſt general object of it, which is the *divine veracity*. *He that hath received his teſtimony, hath ſet to his ſeal, that God is true*, John iii. 33. The divine veracity, or the truth of God, that is the formal object of faith, as faith; and makes our faith to be *divine* faith. But now this is not the ſpecial object of faith in this ordinance, but ſomething that doth ſuppoſe that.

2. The ſpecial object of faith, *as juſtifying*, is not the ſpecial object of faith in this ordinance. The ſpecial object of faith, as juſtifying, is the *promiſe*, and Chriſt in the promiſe, in general, as *the Saviour of ſinners*: ſo when the apoſtle called men to *repent and believe*, he tells them, *The promiſe is to you*, Acts ii. 38. And, I ſuppoſe, I need not inſiſt upon the proof of this, that the promiſe, and Chriſt in the promiſe, as Saviour and Redeemer, is the object of faith, as it is juſtifying. But this alſo is ſuppoſed in the actings of faith in this ordinance; which is peculiar, and gives us peculiar communion with Chriſt. Therefore,

3. The ſpecial and peculiar object of faith, the *immediate* object of it, in this ordinance, in its largeſt extent, is,

(1.) The *human nature* of Chriſt, as the

ſubject wherein mediation and redemption was wrought. Chriſt is conſidered to come as a ſacrifice; that is laid down as the foundation of it, Pſal. xl 6. Heb. x 5. *A body haſt thou prepared me;* which is ſynecdochically taken for the *whole* human nature. Faith, when it would lead itſelf unto the ſacrifice of Chriſt, which is here repreſented, doth in an eſpecial manner conſider the human nature of Chriſt; that God prepared him a body for that end. This we are to have peculiar regard unto, whenever we come to the adminiſtration or participation of this ordinance; for that end we now celebrate it. Nay,

(2.) Faith goes further, and doth not conſider merely the human nature of Chriſt, but conſiders it as *diſtinguiſhed* into its *integral parts*, into *body and blood*; both which have a price, value, and virtue given unto them, by their union with his human ſoul; for both the body of Chriſt and the blood of Chriſt, upon which the work of our redemption is put in ſcripture, have their value and worth from their relation unto his ſoul; as ſoul and body, making the human nature, had its value and worth from its relation unto the Son of God: otherwiſe, he ſaith of his body, *Handle it, it is but fleſh and bones.*

But

But where the body of Chriſt is mentioned, and the blood of Chriſt is mentioned, there is a diſtribution of the human nature into its integral parts, each part retaining its relation to his ſoul, and from thence is its value and excellency. That is the ſecond peculiar in the object of faith in this ordinance.

(3.) There is more than this: they are not only conſidered as *diſtinguiſhed*, but as *ſeparate* alſo; the blood ſeparate from the body, the body left without the blood. This truth our apoſtle, in this chapter and the next, doth moſt ſignally inſiſt upon, *viz.* the diſtinct parts of this ordinance, one to repreſent the body, and the other to repreſent the blood; that faith may conſider them as ſeparate.

The Papiſts, we know, do ſacrilegiouſly take away the cup from the people: they will give them the bread, but they will not give them the cup: and as it always falls out, that one error muſt be covered with another, or elſe it will keep no man dry under it; they have invented the doctrine of *concomitance*; that there is a concomitance, that is, whole Chriſt is in every kind, in the bread, and in the wine; the one doth accompany the other; which is directly to overthrow the ordinance upon another ac-

count, as it is to repreſent Chriſt's body and blood as ſeparated one from the other: our Lord Jeſus bleſſed the bread and the cup, and ſaid, *This is my body*; which cannot be ſpoken *diſtinctly*, unleſs ſuppoſed to be *ſeparate*.

Here then is a threefold limitation of the act of faith, even in this ordinance, in a peculiar manner reſtraining it to a ſpecial communion with God in Chriſt; that it hath a ſpecial regard to the human nature of Chriſt; to his human nature, as conſiſting of body and blood; and as it reſpects them as ſeparated body and blood.

Yea, (4.) It reſpects them as ſeparate in *that manner*. You all along know, that I do not intend theſe objects of faith as the *ultimate object*; for it is the *perſon* of Chriſt that faith reſts in; but thoſe immediate objects that faith is exerciſed about, to bring it to reſt in God: it is exerciſed about the *manner* of this ſeparation; that is, the blood of Chriſt comes to be diſtinct, by being ſhed; and the body of Chriſt comes to be ſeparate, by being bruiſed and broken. All the inſtituted ſacrifices of old did ſignify this, a violent ſeparation of body and blood; the blood was let out with the hand of violence, and ſo ſeparated, and then ſprinkled upon the

the altar, and then towards the holy place; and then the body was burned diſtinct by itſelf: ſo the apoſtle tells us, It is *the cup which we bleſs, and the bread which we break:* the cup is poured out, as well as the bread broken, to remind faith of the violent ſeparation of the body and blood of Chriſt. From this laſt conſideration of faith acting itſelf upon the ſeparation of the body and blood of Chriſt, by way of violence, it is led to a peculiar acting of itſelf upon all the cauſes of it; whence it was, that this body and this blood of Chriſt was repreſented thus ſeparate; and by inquiring into the cauſes of it, it finds a moving cauſe,—a procuring cauſe,—an efficient cauſe,—and a final cauſe; which it ought to exerciſe itſelf peculiarly upon always in this ordinance.

[1.] A *moving* cauſe; and that is, the *eternal love* of God in giving Chriſt in this manner, to have his body bruiſed, and his blood ſhed. The apoſtle, going to expreſs the love of God towards us, tells you it was in this, that he *ſpared not his own Son*, Rom. viii. 32. One would have thought, that the love of God might have wrought in *ſending* his Son into the world; but it alſo wrought in *not ſparing* of him. Thus faith is called in this ordinance, to exerciſe itſelf upon

upon that love which gives out Chriſt not to be ſpared

[2.] It reflects upon the *procuring* cauſe; whence it is, or what it is, that hath procured it, that there ſhould be this repreſentation of the ſeparated body and blood of Chriſt; and this is even *our own ſin: He was delivered for our iniquities*, given for our tranſgreſſions, died to make reconciliation and atonement for our ſins: they were the procuring cauſe of it, upon ſuch conſiderations of union and covenant, which I ſhall not now inſiſt upon. It leads faith, I ſay, upon a ſpecial reſpect to ſin, as the procuring cauſe of the death of Chriſt. A natural conſcience on the breach of the law leads the ſoul to the conſideration of ſin, as that which expoſes itſelf alone to the wrath of God and eternal damnation: but in this ordinance we conſider ſin as that which expoſed Chriſt to death; which is a peculiar conſideration of the nature of ſin.

[3.] There is the *efficient* cauſe; whence it was that the body and blood of Chriſt was thus ſeparated; and that is threefold, prinpal, inſtrumental, and adjuvant.

What is the *principal* efficient cauſe of the ſuffering of Chriſt? Why, the *juſtice* and *righteouſneſs* of God. *God ſet him forth to be*

be a propitiation, to declare his own righteouſneſs, Rom. iii. 25. Whence it is ſaid, *He ſpared him not;* he cauſed all our ſins to *meet upon him; the chaſtiſement of our peace was upon him.*

Again, There is the *inſtrumental* cauſe; and that is the *law* of God. Whence did that ſeparation, which is here repreſented unto us, enſue and flow? It came from the ſentence of the law, whereby he was hanged upon the tree.

Moreover, the *adjuvant* cauſe, was thoſe outward inſtruments, the wrath and malice of men: *For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together*, Acts iv. 27.

Faith conſiders the cauſe whence it was that Chriſt was thus given up, the eternal love of God; the procuring cauſe was our own ſins; and if once faith doth take a view of ſin, as that which hath nailed Chriſt to the croſs, it will have a bleſſed effect upon the ſoul: and it conſiders the efficient cauſe, which is the juſtice and righteouſneſs of God. The law of God was the inſtrument in the hand of righteouſneſs, which was holpen on by thoſe outward inſtruments who had a hand

hand in his *ſuffering*; but none in his *ſacrifice*.

[4.] Faith conſiders in this matter the *end* of this ſeparation of the body and blood of Chriſt, which is thus repreſented; and that is ultimately and abſolutely the *glory* of God. He ſet him forth for the *declaration of his righteouſneſs*, Rom. iii. 25. Eph. i. 6. God aimed at the glorifying of himſelf. I could eaſily manifeſt unto you, how all the glorious properties of his nature are advanced, exalted, and will be ſo to eternity, in this ſuffering of Chriſt.—The ſubordinate ends are two; I mean, the ſubordinate ends of this very peculiar act of this ſeparation of the body and blood.

(1.) It was to *confirm the covenant*. Every covenant of old was to be ratified and confirmed by ſacrifice; and in confirming the covenant by ſacrifice, they divided the ſacrifice into two parts, and paſſed between them before they were offered; and then took it upon themſelves, that they would ſtand to the covenant, which was ſo confirmed. Jeſus Chriſt, being to confirm the covenant, (Heb. ix. 16.) the body and blood of Chriſt, this ſacrifice, was to be parted, that this covenant might be confirmed. And,

(2.) A ſpecial end of it was for the *confirming*

firming and *ſtrengthening of our faith.* God gives out unto us the object of our faith in parcels: we are not able to take this great myſterious fruit of God's love in groſs, in the lump; and therefore he gives it out, I ſay, in parcels. We ſhall have the body broken to be conſidered; and the blood ſhed is likewiſe to be conſidered. This is the peculiar communion which we have with Chriſt in this ordinance; becauſe there are peculiar objects for faith to act itſelf upon in this ordinance above others.

The very nature of the ordinance itſelf gives us a peculiar communion; and there are four things that attend the nature of this ordinance that are peculiar. It is commemorative, profeſſional, euchariſtical, and federal.

(1. The ordinance is *commemorative: Do this in remembrance of me.* And there is no greater joy to the heart of ſinners, and a man knows not how to give greater glory to God, than to call the atonement of ſin unto remembrance. It is obſerved in the offering for jealouſy, Numb. v. 15. if a man was jealous, and cauſed an offering to be brought to God, God allowed neither *oil*, nor *frankincenſe*; and the reaſon is, *Becauſe it was to bring ſin to remembrance.* But how ſweet

is

is that offering that brings to our remembrance the atonement made for all our ſins? That is pleaſing and acceptable unto God, and ſweet unto the ſouls of ſinners.

(2. It has a *peculiar profeſſion* attending it; ſaith the apoſtle, Doing this, *ye ſhew forth the Lord's death till he come*; you make a profeſſion and manifeſtation of it. And give me leave to ſay it, they that look towards Chriſt, and do not put themſelves into a way of partaking of this ordinance, they refuſe the principal part of that profeſſion which God calls them unto in this world. The truth is, we have been apt to content ourſelves with a profeſſion of moral obedience; but it is a profeſſion of Chriſt's inſtitution by which alone we glorify him in this world. I will have my death *ſhewn forth*, ſaith Chriſt, and not only *remembered*. The uſe of this ordinance is to *ſhew forth* the death of Chriſt. As Chriſt requires of us to ſhew forth his death, ſo ſurely he hath deſerved it by his death.

(3. It is peculiarly *euchariſtical*: there is a peculiar thankſgiving that ought to attend this ordinance. It is called *the cup of bleſſing*, or *the cup of thankſgiving*: the word Ευλογια, is uſed promiſcuouſly for *bleſſing* and *thankſgiving*. It is called the cup of *bleſſing*,

bleſſing, becauſe of the inſtitution, and prayer for the bleſſing of God upon it; and it is called the cup of *thankſgiving*, becauſe we do in a peculiar manner *give thanks* to God for Chriſt, and for his love in him.

(4. It is a *federal* ordinance, wherein God confirms the covenant unto us, and wherein he calls us to make a recognition of the covenant unto God. The covenant is *once* made, but we know that we ſtand in need that it ſhould be *often* tranſacted in our ſouls, that God ſhould often teſtify his covenant unto us, and that we ſhould often actually renew our covenant-engagements unto him. God never fails, nor breaks his promiſes; ſo that he hath no need to renew them, but teſtify them anew: we break and fail in ours, ſo that we have need actually to renew them. And that is it which we are called unto in this ordinance, which is the ordinance of the great ſeal of the covenant in the blood of Chriſt.

Upon all theſe accounts have we ſpecial communion with Chriſt in this ordinance. There is none of them but I might eaſily enlarge upon; but I name theſe heads; and my deſign is to help my own faith and yours from roving, in the adminiſtration of this ordinance, or from a general acting of itſelf, to fix it to that which is its particular duty;

that we may find no wearineſs nor heavineſs in the adminiſtration: here in theſe things is there enough to entertain us for ever, and to make them new and freſh to us. But while we come with uncertain thoughts, and know not what to direct our faith to act particularly upon, we loſe the benefit of the ordinance.

For the USE, it is,

1. To bleſs God for his inſtitution of his church, which is the *ſeat* of the adminiſtration of this ordinance, wherein we have ſuch peculiar and intimate communion with Chriſt. There is not one inſtance of thoſe which I have named, but, if God would help us to act faith upon Chriſt in a peculiar manner through it, would give new ſtrength and life to our ſouls. Now in the church we have all this treaſure. We loſe it, I confeſs, by our unbelief and diſeſteem of it; but it will be found to be an ineſtimable treaſure to thoſe that uſe it, and improve it in a due manner.

2. Doth God give us this favour and privilege, that we ſhould be invited to this ſpecial communion with Chriſt in this ordinance? Let us *prepare* our hearts for it in the *authority* of its inſtitution. Let us lay our ſouls and conſciences in ſubjection to the authority of Chriſt, who hath commanded

ed theſe things, and who did it in a ſignal manner the ſame night wherein he was betrayed. So that there is a ſpecial command of Chriſt lies upon us; and if we will yield obedience to any of the commands of Chriſt, then let us yield obedience to this. Prepare your ſouls for ſpecial communion with him then, by ſubjugating them thoroughly to the authority of Chriſt in this ordinance.

3. It will be good for us all, to be in a *gradual* exerciſing of our faith unto theſe ſpecial things, wherein we have communion with Chriſt. You have heard ſundry particulars: here is an object of your faith that is given to be repreſented unto you in this ordinance, that God hath prepared Chriſt a body, that he might be a ſacrifice for you; and that this body was afterwards diſtinguiſhed into his body ſtrictly ſo taken, and his blood ſeparated from it; and this in a deſign of love from God, as procuring the pardon of our ſins, as tending to the glory of God, and the eſtabliſhing of the covenant. —*Train up* a young faith *in the way it ſhould go, and it will not depart from it when it is old.* And new things will be found herein every day to ſtrengthen your faith, and you will find much ſweetneſs in the ordinance itſelf.

DISCOURSE III.

December 10. 1669.

1 Cor. x. 16.

The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

I HAVE been treating ſomewhat about the *ſpecial communion* which believers have with Chriſt in the ordinance of the Lord's ſupper. There remains yet ſomething farther to be ſpoken unto for our direction in this great work and duty; and this is taken from the *immediate ends* of this ordinance. I ſpake, as I remember, the laſt day to the ſpecialty of our communion, from the conſideration of the immediate ends of the *death* of Chriſt: now I ſhall ſpeak to it in reference unto the immediate ends of *this ordinance;* and they are two, one whereof reſpects our *faith* and our *love*, and the other

other reſpects our *profeſſion*: which two make up the whole of what is required of us. For, as the apoſtle ſpeaks, Rom. x. 10. *With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* Both theſe ends, that which reſpects our faith and love, and that which reſpects our profeſſion, are mentioned by our apoſtle in the next chapter. Ver. 24. there is mention of that end of this ordinance which reſpects our faith; now that is *recognition.* Recognition is a calling over, or a *commemoration* of the death of Chriſt; *Do this*, ſays he, *in remembrance of me.* That which reſpects our profeſſion, is a *repreſentation* and *declaration* of the Lord's death, ver. 26. *When you eat this bread, and drink this cup, ye ſhew forth*, ye declare, ye manifeſt *the Lord's death till he come.* Theſe are the two immediate grounds of this ordinance, a recognition of the death of Chriſt, which reſpects our faith and love; and a repreſentation of it, which reſpects our profeſſion: both are required of us.

There is that which reſpects our *faith.* The great work of faith is to make things that are abſent, preſent to a ſoul, in regard to their ſweetneſs, power, and efficacy; whence it is ſaid to be *the evidence of things not ſeen*; and it looks backward into the

cauſes of things; and it looks forward unto the *effects* of things; to what hath wrought out grace, and to what grace is wrought out; and makes them in their efficacy, comfort, and power, to meet and centre in the believing ſoul.

Now there are three things, in reference unto the death of Chriſt, that faith in this ordinance doth recognize, call over, and commemorate. The firſt is, the *faith* of Chriſt in and for his work. The ſecond is, the *obedience* of Chriſt. And the third is the *work* itſelf.

1. Faith calls over the *faith* of Chriſt. Chriſt had a double faith in reference to his death; one with reſpect unto himſelf, and his own intereſt in God; and the other in reſpect to the cauſe whoſe management he had overtaken, and the ſucceſs of it. He had faith for both theſe.

1*ſt*, The Lord Chriſt had faith in reference to his own *perſon*, and to his own intereſt in God. The apoſtle declaring, Heb. ii. 14. that *becauſe the children were partakers of fleſh and blood, Chriſt alſo did partake of the ſame*, that ſo he might die to deliver us from death, brings that text of ſcripture, ver. 13. in confirmation of it, which is taken out of Pſal. xviii. 2. *And again*, ſaith he, *I will put my truſt in him.*

How

How doth this confirm what the apoſtle produces it for? Why from hence, That in that great and difficult work that Chriſt did undertake, to deliver and redeem the children, he was all along carried through it by faith and truſt in God. *He truſted in God*, ſaith he, and that made him undertake it: and he gives a great inſtance of his faith, when he was departing out of the world. There are three things that ſtick very cloſe to a departing ſoul;—the giving up of itſelf;—the ſtate wherein it ſhall be when it is given up;—and the final iſſue of that eſtate. Our Lord Jeſus Chriſt expreſſed his faith as to all three of them. As to his *departure*, Luke xxiii. 46. *He cried with a loud voice, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.*—What was his faith as to what would become of him *afterwards?* That alſo he expreſſes, Pſal. xvi. 10. *For thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption.* My ſoul ſhall not be left under the ſtate of the dead, whereunto it is going; nor my body ſee corruption —What was his faith as to the *future iſſue* of things? That he expreſſes, ver. 11. *Thou wilt ſhew me the path of life*; (which is his faith for his riſing again): *In thy preſence is fulneſs of joy, and at thy right hand*

hand are pleaſures for evermore; where he was to be exalted: and theſe words, *Father, into thy hand I commend my ſpirit,* were the firſt breaking forth of the faith of Chriſt towards a conqueſt. He looked through all the clouds of darkneſs round about him towards the riſing ſun; through all ſtorms, to the harbour, when he cried thoſe words with a loud voice, and gave up the ghoſt. And by the way, it is the higheſt act of faith upon a ſtable bottom and foundation, ſuch as will not fail, to give up a departing ſoul into the hands of God, which Jeſus Chriſt here did for our example. Some die upon preſumptions, ſome in the dark; but faith can go no higher than, upon a ſure and ſtable ground, to give up a departing ſoul into the hands of God; and that for theſe reaſons, to ſhew the faith of Chriſt in this matter.

(1.) Becauſe the ſoul is then entering into a *new ſtate,* whereof there are theſe two properties that will try it to the utmoſt; that it is *inviſible,* and that it is *unchangeable.* I ſay, there are two properties that make this a great act of faith.

[1.] The ſtate is *inviſible.* The ſoul is going into a condition of things that *eye hath not ſeen, nor ear heard;* that nothing can take any proſpect into but faith alone. How-

ever

ever men may talk of the inviſible ſtate of things, which our ſouls are departing into, it is all but talk, and conjecture, beſides what we have by faith. So that to give up a ſoul cheerfully and comfortably into that ſtate, is a pure act of faith.

[2.] It is *unchangeable.* It is a ſtate wherein there is no alteration. And though all alterations ſhould prove for the worſe, yet it is in the nature of man to hope good from them. But here is no more alteration left: the ſoul enters into an unchangeable ſtate. And,

(2.) The ſecond reaſon is, becauſe the *total ſum* of a man's life is now caſt up, and he ſees what it will come to. While men are trading in the world, though they meet with ſome ſtraits and difficulties, yet they have that going on which will bring in ſomething this way, or that way. But when it comes to this, that they can go no farther, then they ſee how things ſtand with a departing ſoul; the whole ſum is caſt up, there is no more venture to be made, no more advantage to be gained, he muſt ſtand as he is. And when a man takes a view of what he is to come to, he needs faith to obtain a comfortable paſſage out of it. And,

(3.) Even *death* itſelf brings a *terror* with it, that nothing can conquer but *faith*; I mean,

mean, conquer duly. He is not crowned that doth not overcome by *faith*. It is only to be done through the death of Chriſt. *He delivered them that by reaſon of death were in bondage all their days*. There is no deliverance that is true and real, from a bondage-frame of ſpirit to death, but by faith in Chriſt.

I touch on this by the way, to manifeſt the glorious ſucceſs the faith of Chriſt had, who, in his dying moment, cried out, *Father, into thy hands I commend my ſpirit*: and this is that we are to call over in the remembering of his death. It is a very great argument the apoſtle uſes to confirm our faith, when ſpeaking of the patriarchs of old, he ſays, *All theſe died in faith*. But that *all* is nothing to this argument, that Jeſus Chriſt, our head and repreſentative, who went before us, *he died in faith*. And this is the principal inlet into life, immortality, and glory, the conſideration of the death of Chriſt, dying in that faith, that he gave up his ſoul into the hands of God, and was perſuaded God would *not leave his ſoul in hell, nor ſuffer his holy One to ſee corruption*; but that he would *ſhew him the path of life*, and bring him to his *right hand, where there are pleaſures for evermore*.

2*dly*, Chriſt had a faith for the *cauſe* wherein he was engaged. He was engaged in a glorious

glorious cauſe, a great undertaking, to deliver all the elect of God from death, hell, Satan, and ſin; to anſwer the law, to undergo the curſe, and to bring his many children unto glory. And dreadful oppoſitions lay againſt him in this his undertaking. See what faith he had for his cauſe, If. l. 7. 8. 9. *The Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? let us ſtand together: who is mine adverſary? let him come near to me. Behold, the Lord God will help me, who is he that ſhall condemn me? Who is my adverſary?* or, as in the Hebrew, *Who is the maſter of my cauſe?* I have a cauſe to plead; who is the maſter of it? I am engaged in a great cauſe, ſaith he, and I am greatly oppoſed; they ſeek to make me aſhamed, to confound me, to condemn me: but here is faith for his cauſe; *The Lord God will juſtify me*, ſaith he. It was with Chriſt as it would have been with us under the covenant of works; man ought to have believed he ſhould be juſtified of God, though not by Jeſus Chriſt; ſo here, he had faith that he ſhould be juſtified. God will juſtify me; I ſhall not be condemned in this cauſe that I have undertaken.

It

It is matter of great comfort and ſupport to conſider, that when the Lord Jeſus Chriſt had in his eye all the ſins of all the elect upon the one hand, and the whole curſe of the law and the wrath of God on the other, yet he cried, "*I ſhall not be confounded*, I ſhall go through it, I ſhall ſee an end of this buſineſs, and make an end of ſin, and bring in everlaſting righteouſneſs; and God will juſtify me in it." We are in an eſpecial manner to call to remembrance the faith that Chriſt had for his cauſe; and we ought to have the ſame faith for it now, for this great conqueſt of overcoming the devil, ſin, death, hell, and the ſaving of our ſouls: he hath given us an example for it.

There is one objection lies againſt all this, and that is this: But did not Chriſt *deſpond* in his great agony in the garden, when he cried three times, *Father, if it be poſſible let this cup paſs from me?* and in that dreadful outcry upon the croſs, which he took from the xxiid Pſalm, a prophecy of him, *My God, my God, why haſt thou forſaken me?* Doth not Chriſt ſeem to repent here, and to deſpond?

I anſwer, In this difficult inquiry two things are to be ſtated; (1.) In reference to his *perſon*, that it was impoſſible Chriſt ſhould have the indiſſolubility of his perſonal union

union utterly hid from him. He knew the union of his human nature unto the Son of God could not be utterly diſſolved, that could not be utterly hid from him; ſo that there could not be *deſpair* properly ſo called in Chriſt. And, (2.) This is certain alſo, that the *contract* he had with the Father, and the promiſes he had given him of being ſucceſsful, could never utterly be hid from him. So that his faith, either as to his perſon or cauſe, could not poſſibly be utterly ruined. But there was a ſevere and terrible conflict in the human nature, ariſing from theſe four things.

(1.) From the view which he was exalted to take of the *nature* of the *curſe* that was then upon him. For the curſe was upon him, Gal. iii. 13. *He was made a curſe for us, as it is written, Curſed is every one that hangeth on a tree.* Give me leave to ſay, Jeſus Chriſt ſaw more into the nature of the curſe of God for ſin, than all the damned in hell are able to ſee; which cauſed a dreadful conflict in his human ſoul upon that proſpect.

(2.) It aroſe from hence, that the *comforting* influences of the union with the divine nature were *reſtrained.* Jeſus Chriſt was, in himſelf, *a man of ſorrows, and acquainted with grief.* But yet all the while there were the influences of light and glory from

the divine nature to the human by virtue of their union; and now they are reſtrained, and inſtead of that, was horrible darkneſs, and trembling, and the curſe, and ſin, and Satan round about him; all preſenting themſelves unto him: which gave occaſion to that part of his prayer, Pſal. xxii. 20. 21. *Deliver my ſoul from the ſword; my darling from the power of the dog. Save me from the lion's mouth*, &c. There was the ſword in the curſe of the law, and the dog and the lion, or Satan, as it were, gaping upon him, as if ready to devour him; for it was the hour and power of darkneſs, dread and terror: beſides, there were cruel men, which he compares to *the bulls of Baſhan*, which rent him. This cauſed that terrible conflict

(3.) It was from the *penal deſertion* of God. That he was under a penal deſertion from God, is plain; *My God, my God, why haſt thou forſaken me?* And when I ſay ſo, I know little of what I ſay, I mean, what it is to be under ſuch penal deſertion. For the great puniſhment of hell, is an everlaſting penal deſertion from God.

(4.) It was from the unſpeakable *extremity* of the things that he ſuffered. Not merely as to the things themſelves which outwardly fell upon his body; but as unto that *ſword* of God, which was *awakened againſt him*,

him, and which had pierced him to the very ſoul. The advantage which he had in his ſufferings by his divine union, was that which ſupported and bore him up under that weight, which would have ſunk any mere creature to nothing. His heart was enlarged to receive in thoſe pains, that dread and terror, that otherwiſe he could not have received: and notwithſtanding all this, as I ſhewed before, Chriſt kept up his faith in reference to his perſon, and kept up his faith in reference to his cauſe; and a great example he hath given unto us, that though the dog and the lion ſhould encompaſs us, though we ſhould have deſertion from God, and preſſures more than nature is able to bear, yet there is a way of keeping up faith, truſt, and confidence through all, and not to let go our hold of God.

Now this is the firſt thing we are to call over in remembrance of Chriſt, in reference to his death; that faith he had, both for his perſon and his cauſe, in his death. For if you remember any of the martyrs that died, you will ſtick upon theſe two things, more than upon the flames that conſumed them; they expreſſed great faith of their intereſt in Chriſt, and in reference to the cauſe they died for. They are things you will remember. And this you are to remember of him,

who was the head of the martyrs, our Lord Jeſus Chriſt's faith.

2. We are to call over his *obedience* in his death. The apoſtle doth propoſe it unto us; Phil. ii. 5. 6. 7. 8. *Let this mind be in you, which was alſo in Chriſt Jeſus: who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and became obedient unto death, even the death of the croſs.* We are to call over the *mind* of Chriſt in ſuffering. And the following things the ſcripture doth peculiarly direct us to conſider in the obedience of Chriſt unto death: the *principle* of it, which was love,—*readineſs* to and for it,—*ſubmiſſion* under it,—his *patience* during it. They are things the ſcripture minds us concerning the obedience of Chriſt in his death.

(1.) Conſider his *love*, which is one of the principal things to be regarded in this obedience of Chriſt. The love wherewith it was principled: Gal. ii. 20. *He loved me*, ſaith the apoſtle, *and gave himſelf for me.* 1 John iii. 16. *Hereby perceive we the love of God, becauſe he laid down his life for us.* It was his love did it; Rev. i. 5. *Who loved us, and waſhed us from our ſins in his own blood.* This gives life to the whole ſufferings of Chriſt, and to our faith too. It was

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an high act of obedience to God, that he laid down his life; but that obedience was principled with love to us.

And now, I pray God to enable me to conſider this with my own ſoul, what that love would ſtick at, that did not ſtick at this kind of death we have been ſpeaking of. If Jeſus Chriſt had reſerved the greateſt thing he was to do for us unto the laſt, we had not known but his love might have ſtuck when it came to that; I mean, when it came to the curſe of the law, though he had done other things. But having done this, he that would not withdraw, nor take off from that, becauſe he loved us, what will he ſtick at for the future? Our hearts are apt to be full of unkind and unthankful thoughts towards him, as though upon every dark and black temptation and trial he would deſert us, whoſe love was ſuch, as he would not do it when himſelf was to be deſerted and made a curſe. Call over then the love of Chriſt in this obedience. Yes; but love prevails ſometimes, you will ſay, with many, to do things that they have no great mind to: we come very difficultly to do ſome things, when yet out of love we will not deny them. But it was not ſo with Chriſt; his love was ſuch, that he had,

(2.) An eternal *readineſs* unto his work.

There are two texts of ſcripture informs us of it; Prov. viii. 30. 31. where the Holy Ghoſt deſcribes the proſpect that the *Wiſdom* of God, that is, the Son of God, took of the world, and the children of men, in reference to the time he was to come among them; *I was*, ſaith he, *daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth, and my delights were with the ſons of men.* He conſidered what work he had to do for the ſons of men, and delighted in it. The 40th pſalm expounds this, ver. 6. 7. 8. *Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come: in the volume of the book it is written of me,* &c. Sacrifice and burnt-offering will not take away ſin, ſaith he; *Then, Lo, I come.* But doth he come willingly? Yes, *I delight*, ſaith he, *to do thy will, O my God; yea, thy law is within my heart.* What part of the will of God was it? the apoſtle tells you, Heb. x. 10. *Offering the body of Jeſus Chriſt once for all; by which will we are ſanctified.* He came not only willingly, but with delight. The baptiſm he was to be baptized with, he was ſtraitened till it was accompliſhed. The love he had unto the ſouls of men, that great deſign and project he had for the glory

glory of God, gave him delight in his undertaking, notwithſtanding all the difficulties he was to meet with.

(3.) We are to remember his *ſubmiſſion* to the great work he was called unto. This he expreſſes, Iſ. l. 5. 6. *The Lord God*, ſaith he, *hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting.* The Lord God called him to it, and he was not rebellious, but ſubmitted unto it.

There is one objection ariſes againſt this ſubmiſſion, and that is the prayer of Chriſt in the garden, *Father, if it be poſſible, let this cup paſs from me.*

I anſwer, That was an expreſſion of the horror which was upon the human nature, which we mentioned before. But there were two things that Chriſt immediately cloſed upon, which gave evidence to this ſubmiſſion, that he did not draw back, nor rebel, nor hide himſelf, nor turn away his face from ſhame and ſpitting. One was this, *Father, thy will be done*, ſaith he; and the other was this, that he refuſed that aid to deliver him which he might have had: *Know ye not that I could pray the Father, and he would give me more than twelve legions of angels?*

angels? He then ſuffered under the Roman power, and their power was reduced to twelve legions. Saith he, I could have more than theſe; which argues his full ſubmiſſion unto the will of God.

(4.) We are to call over his *patience* under his ſufferings, in his obedience, Iſ. liii. 7. *He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth:* The higheſt expreſſions of an abſolute, complete, and perfect patience. Though he was afflicted, and though he had all manner of provocations, *though he was reviled, he reviled not again.* The apoſtle tells us, Heb. xii. 2. *he endured the croſs* (that is, he *patiently* endured it, as the word ſignifies), *and deſpiſed the ſhame, that he might ſit down at the right hand of God.*

You ſee then the end of this ordinance of the Lord's ſupper, is to ſtir us up to call over the obedience of Chriſt, both as to his love in it, as to his readineſs for it, ſubmiſſion to the will of God in it, and patience under it.

3. Faith is to call over the *work* itſelf, and that was the *death* of Chriſt I ſhall not now be able to manifeſt under what conſideration in this ordinance faith calls over the death

death of Chriſt; but theſe are the heads I ſhall ſpeak unto. It calls it over as a *ſacrifice*, in that it was *bloody*;—it calls it over as *ſhameful*, in that it was under the *curſe*;—it calls it over as *bitter* and dreadful, in that it was *penal*. It was a bloody, ſhameful, and penal death; as bloody, a ſacrifice; as curſed, ſhameful; and as it was penal, it was bitter. In the work of faith's calling over theſe things, there is a peculiar work of love alſo. Saith our Saviour, *Do this in remembrance of me.* Theſe are the words we would uſe unto a friend, when we give him a token or pledge, *Remember me.* What is the meaning of it? Remember my love to you; my kindneſs for you; remember my perſon. There is a remembrance of *love* towards Chriſt to be acted in this ordinance, as well as a remembrance of *faith*; and as the next object of faith is, the benefits of Chriſt, and thereby to his perſon; ſo the next object of love, is the perſon of Chriſt, and thereby to his benefits; I mean, as repreſented in this ordinance. Remember me, ſaith he, that is, with an heart full of love towards me. And there are three things wherein this remembrance of Chriſt by love, in the celebration of this ordinance, doth conſiſt: delight in him,—thankfulneſs unto him,—and the keeping of his word. He that remembers Chriſt with

with love, hath theſe three affections in his heart.

(1.) He *delights* in him. The thoughts of Chriſt are ſweet unto him, as of an abſent friend: but only in ſpiritual things we have this great advantage, we can make an abſent Chriſt preſent to us. This we cannot in natural things. We can converſe with friends only by imagination: but by faith we make Chriſt preſent with us, and delight in him.

(2.) There is *thankſgiving* towards him. That love which is fixed upon the perſon of Chriſt will break forth in great thankfulneſs, which is one peculiar act of this ordinance. The cup which we bleſs, or *give thanks for.*

(3.) It will greatly incline the heart to *keep his word.* If ye are my diſciples, *if ye love me, keep my commandments.* Every act of love fixed upon the perſon of Chriſt, gives a new ſpring of obedience to all the ordinances of Chriſt: and the truth is, there is no keeping up our hearts unto obedience to ordinances, but by renewed acts of obedience upon the *perſon* of Chriſt. This will make the ſoul cry, When ſhall I be in an actual obſervation of Chriſt's ordinance, who hath thus loved me, and waſhed me with his own blood, that hath done ſuch great things for me?

This

This is the end of the death of Chriſt, which concerns our faith and love; the end of commemoration, or calling to remembrance.

There is an *end of profeſſion* alſo; which is, to *ſhew forth the Lord's death till he come.* But this muſt be ſpoken to at ſome other time. If we come to the practice of theſe things, we ſhall find them great things to call over; *viz.* the whole frame of the heart of Chriſt in his death, and his death itſelf, and our own concern therein, and the great example he hath ſet unto us. Some of them, I hope, may abide upon our hearts and ſpirits for our uſe.

DIS-

DISCOURSE IV.

December 24. 1669.

1 Cor. xi. 26.

As often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

ONE end, you ſee, of this great ordinance, is to *ſhew the Lord's death*, to declare it, to repreſent it, to ſhew it forth, hold it forth; the word is thus variouſly rendered. And in the eſpecial ends of this ordinance it is, that we have ſpecial communion with our Lord Jeſus Chriſt.

Now there are two ways whereby we *ſhew forth the Lord's death*; the one is, the way of *repreſentation* to ourſelves; and the other is, a way of *profeſſion* unto others.

I. The way of *repreſentation* to ourſelves. The work of repreſenting Chriſt aright to the ſoul, is a great work. God and men are agreed in it; and therefore God when he repreſents

repreſents Chriſt, his deſign is to repreſent him to the faith of men. Men that have not faith have a great deſire to have Chriſt repreſented to their fancy and imagination; and therefore when the way of repreſenting Chriſt to the faith of men was loſt among them, the greateſt part of their religion was taken up in repreſenting Chriſt to their fancy. They would make pictures and images of his croſs, reſurrection, aſcenſion, and every thing he did.

There are three ways whereby God repreſents Chriſt to the faith of believers; the one is, by the word of the goſpel itſelf, as *written*; the ſecond is, by the *miniſtry* of the goſpel, and *preaching* of the word; and the third in particular is, by *this ſacrament*, wherein we repreſent the Lord's death to the faith of our own ſouls.

1. God doth it by the *word* itſelf. Hence are thoſe deſcriptions that are given of Chriſt in ſcripture, to repreſent him deſirable to the ſouls of men. The great deſign of the book of Canticles conſiſts for the moſt part in this, in a myſtical, allegorical deſcription of the graces and excellencies of the perſon of Chriſt, to render him deſirable to the ſouls of believers; as in the fifth chapter, from the ninth verſe to the end, there is nothing but that one ſubject. And it was a great

promiſe made to them of old, Iſ. xxxiii. 17. *Thine eyes ſhall ſee the King in his beauty.* The promiſes of the Old Teſtament are much ſpent in repreſenting the perſon of Chriſt beautiful, deſirous, and lovely, to the faith of believers. And you will ſee in 2 Cor iii. 18. what is the end of the goſpel; *We all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* The goſpel is the glaſs here intended; and looking into the glaſs, there is an image appears in it, not our own, but the repreſentation the goſpel makes of Jeſus Chriſt is the image that appears in the glaſs. The work and deſign of the goſpel is to make a repreſentation of Chriſt unto us. As Chriſt makes a repreſentation of the Father, and therefore he is called *his image, the image of the inviſible God;* why ſo? becauſe all the glorious properties of the inviſible God are repreſented to us in Chriſt, and we looking upon the image of Chriſt in this glaſs, that is the repreſentation made of him in the goſpel; it is the effectual means whereby the Spirit of God transforms us into his image.

This is the firſt way whereby God doth this great work of repreſenting Chriſt unto the faith of men, which men having loſt, have

have made it their whole religion to repreſent Chriſt unto their fancy.

2. The ſecond way is, by the *miniſtry* of the word. The great work of the miniſtry of the word is to repreſent Jeſus Chriſt. The apoſtle Paul tells us, Gal. iii. 1. *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?* He is *depictus crucifixus*, crucified before their eyes. How was this? not before their bodily eyes; but the apoſtle had in his preaching made ſuch a lively repreſentation unto their faith of the death of Chriſt, that he was as one painted before them. One ſaid well on this text, "Of old the apoſtles did not preach Chriſt by painting, but they painted him by preaching;" they did in ſo lively a manner repreſent him.

Abraham's ſervant, in the 24th chapter of Geneſis, that was ſent to take a wife for his ſon Iſaac, is by all granted to be, if not a type, yet a reſemblance of the miniſters of the goſpel, that go forth to prepare a bride for Chriſt: and what does he do? truly he is a great example; when he came to the opportunity, though he had many things to divert him, yet he would not be diverted. There was ſet meat before him to eat, but

he ſaid, *I will not eat, till I have told my errand.* Nothing ſhould divert the miniſters of the goſpel, no not their neceſſary meat, when they have an opportunity of dealing with ſouls on behalf of Chriſt. What courſe does Abraham's ſervant take? He ſaith, *I am Abraham's ſervant: and the Lord hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.* What is all this to Iſaac? He was to take a wife for Iſaac, not for Abraham. He goes on; *And Sarah my maſter's wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.* The way to procure this wife for Iſaac, was to let them know, that this great man, Abraham, had given all he had to Iſaac. And it is the work of miniſters of the goſpel, to let the people know, that God the Father hath given all things into the hands of his Son; they are to repreſent Chriſt, as Abraham's ſervant does here his maſter Iſaac, as one who inherited all the goods of Abraham; ſo Chriſt is the appointed heir of all things, of the kingdom of heaven, the whole houſehold of God. They are to repreſent him thus to the ſouls of men, to make him deſirable to them. This is the great work of miniſters, who are

ambaſſadors

ambaſſadors of God; they are ſent from God to take a wife for Chriſt; or to make ready a bride for him from among the children of men.

3. The ſpecial way whereby we repreſent Chriſt unto our ſouls through faith, is in the *adminiſtration* of *this ordinance*, which I will ſpeak to upon the great end of ſhewing forth the death of the Lord.

Now the former repreſentations were general, this is particular; and I cannot at this time go over particulars. I bleſs the Lord my ſoul hath many times admired the wiſdom and goodneſs of God in the inſtitution of this one ordinance, that he *took bread and wine* for that end and purpoſe, merely arbitrary, of his own choice, and might have taken any thing elſe, what he had pleaſed; that he ſhould fix on the cream of the creation, which is an endleſs ſtorehouſe, if purſued, of repreſenting the myſteries of Chriſt. When the folly of men goes about to invent ceremonies that they would have ſignificant; when they have found them out, they cannot well tell what they ſignify. But though I do acknowledge, that all the ſignificancy of this ordinance depends upon the inſtitution, yet there is great wiſdom in the fitting of it; the thing was fitted and ſuited to be made uſe of to that end and purpoſe.

One end of the ordinance itſelf is to repreſent the death of Chriſt unto us; and it repreſents Chriſt with reference to theſe five things.

1. It repreſents him with reference to God's *ſetting him forth.* 2. In reference to his own *paſſion.* 3. In reference to his *exhibition in the promiſe.* 4. To our *participation* of him by *believing.* And, 5. To his *incorporation* with us in *union.*

1. The great end of God in reference to Chriſt as to his death, was, his *ſetting of him forth,* Rom. iii. 25. *Whom God hath ſet forth to be a propitiation.* And in the very ſetting forth of the elements in this ordinance, there is a repreſentation of God's ſetting forth his Son, of giving him out for this work, of giving him up unto it, to be a propitiation.

2. There is a plain repreſentation of his *paſſion,* of his ſuffering and death, and the manner of it. This, with all the concerns of it, I treated of the laſt Lord's day, under the head of *recognition,* or calling over the death of Chriſt, *Do this in remembrance of me;* and ſo I ſhall not again inſiſt upon it.

3. There is a repreſentation of Chriſt in it, as to the *exhibition* and tender of him in the *promiſe.* Many promiſes are expreſſed in invitations, *Ho! every one that thirſts, come,* take eat: there is a promiſe in it.

And

And in the tender that is made even of the ſacramental elements, there is the exhibition of Chriſt in the promiſe repreſented to the ſoul. I told you before, God hath carefully provided to repreſent Chriſt unto our faith, and not to our fancy; and therefore there is no outward ſimilitude and figure. We can ſay concerning this ordinance with all its repreſentations, as God ſaid concerning his appearing to Moſes upon mount Horeb, *Thou ſaweſt no ſimilitude.* God hath taken care there ſhall be no natural figure, that all repreſentations made may ſtand upon *inſtitution.* Now there is this tender with an invitation. The very elements of the ordinance are a great repreſentation of the propoſal of Chriſt to a believing ſoul. God holds out Chriſt as willing to be received, with an invitation. So we *ſhew forth* the Lord's death.

4. There is in this ordinance a repreſentation of Chriſt as to our *reception* of him; for hereon depends the whole of the matter. God might make a feaſt of fat things, and propoſe it to men; but if they do not come to eat, they will not be nouriſhed by it. If you make a tender of payment to a man, if he doth not receive it, the thing remains at a diſtance as before. Chriſt being tendered to a ſoul, if that ſoul doth not receive him, he hath

hath no benefit by it.—All theſe ſteps you may go. There may be God's exhibition of Chriſt, and ſetting of him forth; there may be his own oblation and ſuffering, laying the foundation of all that is to come; there may be an exhibition of him in the promiſe, tender and invitation, and yet if *not received*, we have no profit by all theſe things. What a great repreſentation of this receiving is there in the adminiſtration of this ordinance, when every one takes the repreſentation of it to himſelf, or doth receive it?

5. *Laſtly*, It gives us a repreſentation of our *incorporation in Chriſt*; the alluſion whereof, from the nature of the elements incorporation with us, and being the ſtrength of our lives, might eaſily be purſued.—This is the firſt way of ſhewing forth the Lord's death.

II. I ſhall now ſpeak a few words to the *profeſſion* of it among ourſelves, and to others.

Let me take one or two obſervations to make way for it.

1. That *viſible profeſſion* is a matter of more importance than moſt men make of it. As the apoſtle ſaith, Rom. x. 10. *With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.*

tion. Look how indiſpenſibly neceſſary believing is unto righteouſneſs, to juſtification; no leſs indiſpenſibly neceſſary is confeſſion or profeſſion unto ſalvation. There is no man that doth believe with his heart unto righteouſneſs, but he will with his mouth (which is there taken by a ſynecdoche for the *whole* of our profeſſion) make confeſſion unto ſalvation. This is that which brings glory to God. The apoſtle tells us, 2 Cor. ix. 13. that men, *by the experiment of this miniſtration, glorify God for your profeſſed ſubjection to the goſpel of Chriſt.* Glory doth not ariſe out of obedience, ſo much as by your *profeſſion* of it; by the giving them experiment, both of your faith and the reality of it, and that by this fruit of your profeſſion.

Now profeſſion conſiſts in theſe two things; (1.) In an *abſtinence* from all things with reference to God and his worſhip, which Chriſt has not appointed. (2.) In the *obſervation* and performance of all things that Chriſt has appointed.

Men are apt to think, that abſtinence from the pollutions that are in the world through luſt, the keeping themſelves from the ſins and defilements of the world, and inclining to that party that is not of the world, is profeſſion. Theſe things are good: but our profeſſion conſiſts in the *obſervation of Chriſt's commands,*

commands, what he requires of us. *Go teach them*: What to do? *Whatſoever I have commanded them; and lo, I am with you always to the end of the world.* There is an expreſſion, John xiv. 24. wherein our Saviour puts a trial of our love to him upon the keeping of his ſayings; *He that loveth me not, keepeth not my ſayings.* To keep the ſayings of Chriſt, is to obſerve the commands of Chriſt, which is the perfect trial of our love to him.

2. There is in this ordinance a *ſpecial profeſſion of Chriſt.* There is a profeſſion of him againſt the ſhame of the world; a profeſſion of him againſt the curſe of the law; and a profeſſion of him againſt the power of the devil. All our profeſſion doth much centre, or is mightily acted in this ordinance.

(1.) The death of our Lord Jeſus Chriſt was in the world *a ſhameful death*, and that with which Chriſtians were conſtantly reproached, and which hardly went down with the world. It is a known ſtory, that when the Jeſuits preached the *goſpel*, as they call it, in China, they never let them know of the *death* of Chriſt, till the congregation *de propaganda fide* commanded it; for the world is mightily ſcandalized at the ſhameful death of the croſs.

Now in this ordinance we profeſs the death of Chriſt, wherein he was crucified,

as

as a malefactor, againſt all the contempt of the world. It was a great part of the confeſſion of the Chriſtians of old, and there is ſomething in it ſtill: here we come ſolemnly before God, and all the world, and profeſs that we expect all our life and ſalvation from the death of this crucified Saviour.

(2.) In our profeſſion we *ſhew forth the death of the Lord*, in the celebration of this ordinance, in oppoſition *to the curſe of the law*; that whereas the curſe of the law doth lay claim to us becauſe we are ſinners, here we profeſs that God hath *transferred* the curſe of the law to another who underwent it. So they did with the ſacrifices of old, when they had confeſſed all the ſins and iniquities of the people over the head of the goat, then they ſent him away into deſtruction. So it is in this ordinance: here we confeſs all our ſins and iniquities over the head of this great ſacrifice, and profeſs to the law and all its accuſations, that *there* our ſins are charged. *Who ſhall lay any thing to our charge? and who ſhall condemn? It is Chriſt that died.* We confront the claim of the law, ſhake off its authority as to its curſe, and profeſs to it that its charge is ſatisfied.

(3.) We make a profeſſion *againſt the power of Satan.* For the great trial of the power and intereſt of the devil in, unto, and over

over the ſouls of men, was in the *croſs* of Jeſus Chriſt. He put his kingdom to a trial, ſtaked his all upon it, muſtered up all the ſtrength he had got, all the aids that the guilt of ſin and the rage of the world could furniſh him with. *Now*, ſaith Chriſt, *is your hour and power of darkneſs.* He comes to try what he can do: and what was the iſſue of the death of Chriſt? Why, ſaith the apoſtle, he *ſpoiled principalities and powers, and triumphed over them in his croſs.* So that, in our celebration of the death of Chriſt, we do profeſs againſt Satan, that his power is broken, that he is conquered, tied to the chariot-wheels of Chriſt who has diſarmed him.

This is the profeſſion we make when we ſhew forth the Lord's death, againſt the ſhame of the world, againſt the curſe of the law, and the power of hell.—This is the ſecond general end of this ordinance, and another means it is whereby we have eſpecial communion with Chriſt in it; which was the thing I aimed at from the words I had choſen. And now I have gone through all I intend upon this ſubject.

A word or two of Uſe, and I have done.

1. It is a very *great honour* and *privilege* to be called of God unto this great work of ſhewing forth the death of Chriſt. I think it

it is as great and glorious a work as any of the children of men can be engaged in, in this world. I have ſhewed you formerly, how all the acts of the glorious properties of God's nature centre themſelves in this infinite, wiſe, holy product of them, the death of Chriſt: and that God ſhould call us to repreſent and ſhew forth this death. The Lord forgive us, where we have not longed to perform this work as we ought; for we have ſuffered carnal fears and affections, and any thing elſe, to keep us off from employing ourſelves in this great and glorious work. The grace and mercy of God in this matter is ever to be acknowledged, in that he has called us to this great and glorious work.

2. Then ſurely it is our duty to *anſwer* the *mind* of God in this work; and not to attend to it in a cold, careleſs, and tranſient manner. But methinks we might rejoice in our hearts when we have thoughts of it, and ſay within ourſelves, *Come, we will go and* SHEW FORTH *the Lord's death.* The world, the law, and Satan, are conquered by it: bleſſed be God that has given us an opportunity to profeſs this. O that our hearts may long after the ſeaſon for it, and ſay, When ſhall the time come?

3. We may do well to remember what was ſpoken before concerning the great duty

of repreſenting God to our ſouls, that we may know how to *attend* to it. I would ſpeak unto the meaneſt of the flock, to guide our hearts and thoughts, which are too ready to wander, and are ſo unprofitable for want of ſpiritual fixation. We would fain truſt to our *affections* rather than to our *faith*, and would rather have them moved, than faith graciouſly to act itſelf. And when we fail therein, we are apt to think we fail in our end of the ordinance, becauſe our affections were not moved. Set faith genuinely at work, and we have the *end* of the ordinance. Let it repreſent Chriſt to our ſouls, as exhibited of God, and given out unto us, as ſuffering, as tendered to us, and as received and incorporated with us.

DIS-

DISCOURSE V.

January 7. $16\frac{6}{7}\frac{9}{0}$.

1 Cor. xi. 28.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

I HAVE been treating of that *special communion* which believers have with Christ in the administration of the ordinance of the supper of the Lord; and thought I should have treated no more of that subject; having gone through all the particulars of it, which were practical, such as might be reduced to present practice. But I remember I said nothing concerning *preparation* for it, which yet is a needful duty: and therefore I shall a little speak to that also; not what may *doctrinally* be delivered upon it, but those things, or some of them at least, in which every soul will find a *practical concern*, that intends to be a partaker of that ordinance to benefit and advantage:

and I have taken theſe words of the apoſtle for my ground-work, *But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.*

There were many diſorders fallen in this church at Corinth; and that various ways, in ſchiſms and diviſions, in neglect of diſcipline, in falſe opinions, and particularly in a great abuſe of the adminiſtration of this great ordinance of the ſupper of the Lord. And though I do not, I dare not, I ought not to bleſs God for their ſin; yet I bleſs God for his providence. Had it not been for their diſorders, we had all of us been much in darkneſs as to all church-way. The correction of their diſorders contains the principal rule for church-communion, and the adminiſtration of this ſacrament, that we have in the whole ſcripture; which might have been hid from us, but that God ſuffered them to fall into them on purpoſe, that through their fall in them, and by them, he might inſtruct his church in all ages to the end of the world.

The apoſtle is here rectifying abuſes about the adminiſtration of the Lord's ſupper, which were many; and he applies particular directions to all their particular miſcarriages, not now to be inſiſted on; and he gathers up all directions into this one general

ral rule that I have here read, *Let a man examine himſelf, and ſo let him eat*, &c. Now this ſelf-examination extends itſelf unto the whole due preparation of the ſouls of men for the actual participation of this ordinance. And I ſhall endeavour, by plain inſtances out of the ſcripture, (which is my way in theſe familiar exerciſes), to manifeſt that there is a preparation neceſſary for the celebration, or obſervance of all ſolemn ordinances.—And I ſhall ſhew you what that preparation is, and wherein it doth conſiſt.—And then I ſhall deduce from thence, what is that *particular* preparation which is incumbent upon us, in reference unto this ſpecial ordinance, that is ſuperadded unto the *general* preparation that is required unto all ordinances.

Firſt, I ſhall manifeſt, that there is a *preparation* neceſſary for the celebration of *ſolemn worſhip*. We have an early inſtance of it in Gen. xxxv. 1. 2. 3. 4. 5. In the firſt verſe, *God ſaid unto Jacob, Ariſe, go up to Bethel, and make there an altar unto God.* It was a ſolemn ordinance Jacob was called unto, to build an altar unto God, and to offer ſacrifice. What courſe did he take? you may ſee, ver. 2. 3. *And Jacob ſaid unto his houſehold, and to all that were with him, Put away the ſtrange gods that are among you, and*

be clean, and change your garments: and let us ariſe, and go up to Bethel; and I will make there an altar unto God. I will not engage, ſaith he, in this great duty without a preparation for it; and, ſaith he, the preparation ſhall be *ſuitable.* Peculiar, ſpecial preparation (to obſerve that by the way) for any ordinance, conſiſts in the removal of that from us, which ſtands in peculiar oppoſition to that ordinance, whatever it be. *I am to build an altar unto God; put away the ſtrange gods:* and accordingly he did ſo.

When God came to treat with the people in that great ordinance of giving the law, which was the foundation of all following ordinances, Exod. xix. 10. 11. *The Lord ſaid unto Moſes, Go unto the people, and ſanctify them to-day and to-morrow, and let them waſh their clothes, and be ready againſt the third day: for the third day the Lord will come down upon mount Sinai.* I will not inſiſt on theſe typical preparations, but only ſay, it ſufficiently proves the *general theſis*, that there ought to be *ſuch* a preparation for any meeting with God in any of his ordinances. Saith he, *Sanctify yourſelves*, &c. *and on the third day I will come.* God is a great God, with whom we have to do. It is not good to have carnal boldneſs in our acceſſes and approaches to him; and therefore he

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teaches us, that there is a preparation due. And what weight God lays upon this, you may ſee, 2 Chron. xxx. 18. 19. 20. A multitude of people came to the ſacrifice of the paſſover; but, ſaith he, *they had not cleanſed themſelves*, there was not due preparation; but *Hezekiah prayed for them, ſaying, The good Lord pardon every one that prepareth his heart to ſeek God, the Lord God of his fathers, though he be not cleanſed according to the purification of the ſanctuary. And the Lord hearkened to Hezekiah, and healed the people.* Perhaps the people might have thought it enough, that they had their *perſonal* qualification, that they were believers, that they had prepared their hearts to ſeek the Lord God of their fathers; a thing moſt perſons truſt unto in this matter. No, ſaith the king, in praying for them; they did prepare their hearts for the Lord God of their fathers, but *they were not prepared according to the preparation of the ſanctuary.* There is an *inſtituted* preparation, as well as a *perſonal* diſpoſition, which if not obſerved, God will ſmite them. God had ſmote the people; given them ſome token of his diſpleaſure: they come with great willingneſs and deſire to be partakers of this holy ordinance; yet, becauſe they were not prepared according to the

the purification of the ſanctuary, God ſmites them.

It was an ordinance of God that Paul had to perform, and we would have thought it a thing that he might eaſily have done, without any great fore-thought, but it had that weight upon his ſpirit, (Rom. xv. 30. 31.) that with all earneſtneſs he begs the prayers of others, that he might be carried through the performance of it; *Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me; that my ſervice which I have for Jeruſalem, may be accepted of the ſaints.* He had a ſervice to do at Jeruſalem. He was gathering the contributions of the ſaints, (an ordinance of God), to carry it up to the poor at Jeruſalem; and it was upon his heart, that this his ſervice might find acceptance with them; therefore he begs with all his ſoul, *I beſeech you, brethren,* &c. So great weight did he lay upon the performance of an ordinance, that one would think might be eaſily paſſed over, without any great regard.

The caution we have, Eccl. v. 1. is to the ſame purpoſe: *Keep thy foot when thou goeſt into the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.* I ſhall not

not ſtand upon the particular expoſition of any of theſe expreſſions, but it is a plain caution of diligent conſideration of ourſelves in all things we have to do in the houſe of God. A bold venturing upon an ordinance is but the ſacrifice of fools: *keep thy foot*, look to thy affections; *be more ready to hear*, ſaith he; that is, to attend unto the command, what God requires from thee, and the way and manner of it, than merely to run upon a ſacrifice, or the performance of the duty itſelf.

I will name one place more: Pſal. xxvi. 6. *I will waſh my hands in innocency; ſo will I compaſs thine altar, O Lord.*

I have a little confirmed this general propoſition, that all take for granted; and I fear we content ourſelves, for the moſt part, with the ſtate and condition of thoſe mentioned, who prepared their hearts to meet the Lord God of their fathers, not conſidering how they may be *prepared according to the preparation of the ſanctuary*. You will aſk, *What is that preparation?*

This queſtion brings me to the

Second general head I propounded to ſpeak unto. I anſwer, that the general preparation that reſpects all ordinances, hath reference

rence unto GOD, to *ourſelves*, to the *ordinance* itſelf.

1. It hath reſpect unto GOD. This is the firſt thing to be conſidered; for this he lays down as the great law of all his ordinances: *I will be ſanctified in them that draw nigh unto me*, Lev. x. 3. God is, in the firſt place, to be conſidered in all our drawings-nigh unto him; as that is the general name of all ordinances, a drawing-nigh, an acceſs unto God: *I will be ſanctified*, &c. Now God is to be conſidered three ways, that he may be ſanctified in any ordinance; as the *author*, as the *object*, as the *end* of it. I ſhall ſpeak only to thoſe things that lie practically before us, and are indiſpenſably required of us in waiting upon God, in any and every ordinance.

(1.) Our preparation in reference unto God, conſiſts in due conſideration of God as the *author* of any ordinance wherein we draw nigh unto him. For this is the foundation of all ordinances: Rom. xiv. 11. *As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to me.* A practical ſenſe of the authority of God in every ordinance, is that which is required in the very firſt place for our preparation. I know full well, how that the mind of man is to be influenced by general convictions and particular

particular cuſtoms. Particular uſages built upon general convictions, carry moſt people through their duties: but that is no preparation of heart. There is to be an immediate ſenſe of the authority and command of God.

(2.) We are to conſider God in Chriſt, as the immediate *object* of that worſhip which in every ordinance we do perform. You will aſk, what ſpecial apprehenſions concerning God are particularly neceſſary to this duty of preparation for communion with God in an ordinance? I anſwer, Two are particularly neceſſary, that ſhould be practically upon our thoughts in every ordinance, the *preſence* of God, and the *holineſs* of God. As God is the object of our worſhip, theſe two properties of God are principally to be conſidered in all our preparations.

[1.] The *preſence* of God. When Elijah (1 Kings xviii. 27.) derided the worſhippers of Baal, the chief part of his deriſion was, *he is on a journey*; you have a God that is *abſent*, ſaith Elijah: and the end of all idolatry in the world, is to feign the preſence of an abſent deity. All images and idols are ſet up for no other end, but to feign the preſence of what really is abſent. Our God is *preſent*, and in all his ordinances. I

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beg of God, I may have a double ſenſe of his preſence, 1.) A *ſpecial* ſenſe of his *omni-preſence.* God requires, that we ſhould put in all ordinances a *ſpecialty* of faith upon his *general* attributes. Gen. xxviii. 16. Jacob, when God appeared unto him, though but in a dream, awaked out of ſleep, and ſaid, *Surely the Lord is in this place, and I knew it not.* I would ſay ſo concerning every ordinance whereunto I go; the Lord is in that place. I ſpeak now only concerning his real preſence: for if idolaters adorn all their places of worſhip with pictures, images, and idols, that they might feign the preſence of a God; I ought to act faith particularly upon the real preſence of the immenſe and omnipreſent God. He bids us conſider it in the buſineſs of his worſhip; Jer. xxiii. 23. *Am I a God at hand, ſaith the Lord, and not a God afar off?* Conſider my glorious preſence is every where. As we ought always, whereever we are, and whatever we do, to carry a ſenſe with us of the preſence of God, to ſay, God is here, that we may not be ſurpriſed in our *journies*, or in any thing that may befal us, ſuppoſe a broken leg or a broken arm; then we may ſay, *God is in this place, and I knew it not:* ſo particularly where we have to do in his *ordinances*, let there be an antecedent

antecedent remembrance that God is in that place.

2.) We are to remember the *gracious preſence* of God. There was a twofold preſence of God of old, the one *temporary*, by an extraordinary appearance; the other *ſtanding*, by a continued inſtitution. Where-ever God made an extraordinary appearance, there he required of his people to look upon him to have a ſpecial preſence. It was but temporary, when God appeared to Moſes in the buſh: *Draw not nigh*, ſaith God, *put off the ſhoes from off thy feet: for the ground whereon thou ſtandeſt is holy;* becauſe of God's ſpecial appearance. But the next day, as far as I know, ſheep fed upon that holy ground. It was no longer holy than God's appearance made it ſo. So he ſaid to Joſhua, when he was by Jericho, *Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt is holy*, Joſh. v. 15. It was a temporary appearance of God; there was his ſpecial preſence. It was ſo on the inſtitution of the tabernacle and temple; God inſtituted them, and gave his ſpecial preſence to them by virtue of his inſtitution. Our Saviour tells us, all this is departed under the goſpel, John iv. 21. *You ſhall no longer worſhip God*, ſaith he, *neither in this mountain, nor yet at Jeruſalem; but he that*

worſhippeth God, muſt worſhip him in ſpirit and in truth.—Is there no ſpecial preſence of God remains then? Yea, there is a ſpecial preſence of God in all his ordinances and inſtitutions. *Where-ever I record my name,* (as the name of God is upon all his inſtitutions), *there will I come unto you, and I will bleſs you,* ſaith God, Exod. xx. 24. Let us exerciſe our thoughts then to this ſpecial promiſed preſence of God in every ordinance and inſtitution: it belongs greatly to our due preparation for an ordinance. It was no hard thing for them, you may think, of old, where God had put his preſence in a place, to go thither, and expect the preſence of God; things that are abſent are hard, things that are preſent are not ſo. But it is no harder matter for us to go and expect God's preſence in his inſtituted ordinances now, than for them to go to the temple; conſidering God, as the object of our worſhip, is no leſs preſent with us.

[2.] The ſecond property, which is principally to be conſidered in God, in his ordinances, as he is the object of them, is his *holineſs*. This is the general rule that God gives in all ordinances: *Be ye holy, for I the Lord your God am holy.* And Joſhua, chap. xxiv. 19. tells the people what they were principally to conſider in ſerving the Lord.

Lord. *We will ſerve the Lord*, ſay the people: ſaith Joſhua, *You cannot ſerve him, for the Lord is an holy God;* intimating, that they were to have due apprehenſions of his holineſs; and without it there is no approaching unto him in his ſervice. The apoſtle gives a great and plain rule to this purpoſe, Heb xii. 28. 29. *Let us have grace*, ſaith he, *whereby we may ſerve God acceptably, with reverence and godly fear.* What doth he propoſe now as the principal reaſon why he requires this preparation? *For*, ſaith he, *our God is a conſuming fire.* What property of God is expreſſed by this word *conſuming fire?* It is the *holineſs* of God, the purity of God's nature, that can bear no corrupt, nor defiled thing. It is ſet forth by that metaphorical expreſſion, *a conſuming fire.* As fire is the moſt pure and unmixed element, and ſo powerful of itſelf as that it will conſume and deſtroy every thing that is not perfectly of its own nature; ſo is God, ſaith he, *a conſuming fire;* and in all your ſerving of him, and approaches unto him, labour to obtain a frame of ſpirit that becomes them who have to do with that God who is ſo pure and holy.

I do but chuſe out theſe things, which in the way of ordinances, I would ſay, are, I may ſay, deſire, ſhould be moſt upon my

heart and ſpirit: I might eaſily enlarge it to other conſiderations. But let theſe two conſiderations dwell upon our minds, as our prepararion for our acceſs unto God; thoughts of his glorious and gracious preſence, and of his holineſs. Pſal. xciii. 5. *Holineſs becometh thine houſe, O Lord, for ever.* That is the ſecond thing with reſpect to God, as the *object* of all the ordinances of our worſhip.

(3.) Our preparation reſpects God as he is the *end* of ordinances; and that to theſe three purpoſes, if I could inſiſt upon them. He is the end of them, as we aim in them to give *glory* unto him: he is the end of them, as we aim in them to be *accepted* with him: he is the end of them, as we aim in them to be *bleſſed* by him. Theſe are the three things that are our *end* in all ordinances that we celebrate.

[1.] The firſt is, the *general end* of all that we do in this world; we *are to do all to the glory of God:* it is the immediate end of all our worſhip. *If I am a Father*, ſaith he, *where is my honour?* where is my glory? Mal. i. 6. Do you come to worſhip me? you are to give me honour as to a Father, glory as to a Maſter, as to a Lord. We come to own him as our Father, acknowledge our dependence upon him as a Father, our

our ſubmiſſion to him as our Lord and Maſter, and thus give glory to him. He hath never taken one ſtep to the preparing of his heart according to the preparation of the ſanctuary, in the celebration of ordinances, who hath not deſigned in them to give glory unto God.

[2.] Another end is, to be *accepted* with him; according to that great promiſe, which you have Ezekiel xliii. 27. *You ſhall make your burnt-offerings upon the altar; and I will accept you, ſaith the Lord God.* It is a promiſe of goſpel-times; for it is in the deſcription of the new, glorious temple. We come to God to have our perſons and offerings accepted by Jeſus Chriſt. And,

[3.] To be *bleſſed* according to his promiſe. That *God will bleſs us out of Zion.* What the particular bleſſings are we look for in particular ordinances, in due time, God aſſiſting, I ſhall acquaint you with, when we come to the ſpecial and particular preparation for that ordinance we aim at. But this is neceſſary to all, and ſo to that.

2. This preparation reſpects *ourſelves.* There are three things which I deſire my heart may be prepared by in reference to the ordinances of God.

(1.) The firſt is indiſpenſably neceſſary, laid down in that great rule, Pſal. lxvi. 18.

If I regard iniquity in my heart, the Lord will not hear me; that I bring a heart to ordinances without regard to any particular iniquity. We have the dreadful inſtance of Judas, who came to that great ordinance of the paſſover with regard to iniquity in his heart, which particular iniquity was covetouſneſs, and went away with the devil in his whole mind and ſoul.

Ezek. xiv. 4. is another place to this purpoſe: *Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord God, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will anſwer him that cometh, according to the multitude of his idols.* There is no more effectual courſe in the world to make poor ſouls incorrigible, than to come to ordinances, and to be able to digeſt under them a regard to iniquity in our hearts. If we have idols, God will anſwer us according to our idols. What is the anſwering of men according to their idols? Why plainly, it is this, allotting them peace while they have their idols; you ſhall have peace with regard to iniquity; you come for peace, take peace; which is the ſaddeſt condition any ſoul can be left under: you ſhall have peace and your idols together.

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Whenever we prepare ourſelves, if this part of our preparation be wanting, if we do not all of us caſt out the idols of our hearts, and ceaſe regarding of iniquity, all is loſt.

(2.) The ſecond head of preparation on our own part, is *ſelf-abaſement*, out of a deep ſenſe of the infinite diſtance that is between God and us, whom we go to meet. I have taken upon myſelf to ſpeak to the great Poſſeſſor of heaven and earth, who am but duſt and aſhes. Nothing brings God and man ſo near together, as a due ſenſe of our infinite diſtance: If. lvii. 15. *Thus ſaith the high and lofty One who inhabiteth eternity, whoſe name is Holy, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit.*

(3.) A heart filled with *love* to ordinances, is a great preparation for an ordinance. How doth David in the eighty-fourth pſalm, pant and long, and breathe after the ordinances of God! To love prayer, to love the word, is a great preparation for both. To love the preſence of Chriſt in the ſupper, is a great preparation for it. To keep an habitual frame of love in the heart for ordinances.

I would not load your memories with particulars. I mention plain practical things unto thoſe, for whoſe ſpiritual welfare I am more

more particularly concerned; that we may retain them for our uſe, and know them for ourſelves; and they are ſuch as I know more or leſs (though perhaps not ſo diſtinctly) all our hearts work after, and in theſe things our ſouls do live.

3. Our preparation in reference unto *any ordinance* itſelf; which conſiſts in two things.

(1.) A ſatisfactory perſuaſion of the *inſtitution* of the ordinance itſelf; that it is that which God hath appointed. If God ſhould meet us, and ſay, *Who hath required theſe things at your hands?* and Chriſt ſhould come and tell us, *Every plant that my heavenly Father hath not planted ſhall be plucked up:* or, *In vain do you worſhip me, teaching for doctrines the commandments of men:* how would ſuch words fill the hearts of poor creatures with confuſion, if engaged in ſuch ways that God hath not required? We muſt be careful then, that for the ſubſtance of the duty, it be *appointed of God.*

(2.) That it be performed in a *due manner.* One failure herein, what a diſturbance did it bring upon poor David? It is obſerved by many, that ſearch the whole courſe of David's life, what which he was moſt eminent in, which God did ſo bleſs him for, and own him in, was his love to the ordinances

ordinances of God. And I cannot but think with what a full heart David went to bring home the ark; with what longings after God; with what rejoicings in him; with what promiſes to himſelf, what glorious things here would be, after he had the ark of God to be with him; and yet, when he went to do this, you know what a breach God made upon him, daſhed all his hopes, and all the good frame in him: God made a breach upon Uzzah; and it is ſaid, the thing God did *diſpleaſed David*, it quite unframed him, and threw a damp on his joy and delight for the preſent. But he afterwards gathers it up, 1 Chron. xv. 12. 13. *He ſpake to the Levites, Sanctify yourſelves, both ye and your brethren, that you may bring up the ark of the Lord God of Iſrael, unto the place that I have prepared for it. For becauſe ye did it not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due order.* He ſought him, ſaith he, but *not after the due order.* And what that due order was, he ſhews in the next verſes, where he declares, that the Levites carried the ark upon their own *ſhoulders*, with the ſtaves thereon, as Moſes commanded, according to the word of the Lord; whereas before, they carried it in a *cart*, which was not for that ſervice. It is a great thing

thing to have the adminiſtration of an ordinance in the due order. God lays great weight upon it, and we ought to take care that the order be obſerved.

This is what we have to offer to you concerning the two general propoſitions, That there is a preparation required of us for the obſervance of all ſolemn ordinances; and, That this preparation conſiſts in a due regard to God, to ourſelves, and to the ordinance, whatever it be. To God, as the author, as the object, and as the end of ordinances; to ourſelves, to remove that which would hinder, not to regard iniquity, to be ſelf-abaſed in our hearts with reſpect to the infinite diſtance that there is between God and us, and with a love unto ordinances: with reſpect unto the ordinance itſelf, that it be of God's appointment for the matter and manner. Theſe things may help us to a due conſideration, whether we have failed in any of them, or not.

I have mentioned nothing but what is plain and evident from the ſcripture, and what is practicable; nothing but what is really required of us; ſuch things as we ought not to eſteem a burden, but an advantage: and whereinſoever we have been wanting, we ſhould do well to labour to have our hearts affected with it; for it hath been one

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cauſe why ſo many of us have laboured in the fire under ordinances, and have had no profit nor benefit by them. As I ſaid before, *conviction* is the foundation, *cuſtom* is the building of moſt in their obſervation of ordinances. Some grow weary of them; ſome wear them on their necks as a burden; ſome ſeek relief from them, and do not find it; and is it any wonder, if this great duty be wanting? having neither conſidered God, nor ourſelves, in what we go about? And above all things take heed of that deceit I mentioned, which is certainly very apt to impoſe itſelf upon us, That where there is a diſpoſition in the perſon, there needs no preparation for the duty. There was a preparation in thoſe whom God broke out upon, becauſe they were *not prepared according to the preparation of the ſanctuary;* that is, in that way and manner of preparation; they had not gone through thoſe cleanſings which were inſtituted under the law.

DIS-

DISCOURSE VI.

January 21. $16\frac{6}{7}\frac{9}{0}$.

1 Cor. xi. 28.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

I HAVE been treating, in ſundry of theſe *familiar exerciſes*, about *communion* with Jeſus Chriſt in that great ordinance of the Lord's ſupper, intending principally, if not ſolely, the inſtruction of thoſe who have, it may be, been leaſt exerciſed in ſuch duties. I have ſpoke ſomething of *preparation* for it, and on the laſt opportunity of this kind, I did inſiſt upon theſe two things, That there is a preparation required unto the due obſervance of every ſolemn ordinance; and I did manifeſt, what in general was required to that preparation. I have nothing to do at preſent, but to conſider the *application* of thoſe general rules to the ſpecial ordinance of the ſupper of the Lord. For the

the ſpecial preparation for an ordinance conſiſts in the ſpecial reſpect which we have to that ordinance in our general preparation: and I ſhall ſpeak to it plainly, ſo as that the weakeſt, who are concerned, may ſee their intereſt in it, and have ſome guidance to their practice.

And there are two things which may be conſidered to this purpoſe, The *time* wherein this duty is to be performed; and, The *duty* of *preparation* itſelf.

Firſt, The *time* of the performance of the duty; for that indeed regards as well what hath been ſaid concerning preparation in general, as what ſhall now be farther added concerning preparation in particular, with reſpect to this ordinance.

Time hath a double reſpect unto the worſhip of God, as a *part* of it; ſo it is when it is ſeparated by the appointment of God himſelf; and as a neceſſary *adjunct* of thoſe actions whereby the worſhip of God is performed; for there is nothing can be done, but it muſt be done in *time*, the inſeparable adjunct of all actions.

And therefore having proved that a *preparation* is neceſſary, I ſhall prove that there is a *time* neceſſary; for there can be no duty performed, but it muſt be performed, as I ſaid, in ſome time.

For the right ſtating of that therefore, I ſhall give you theſe rules.

1. That there is a time *antecedent* to the celebration of this ordinance to be *ſet apart* for preparation unto it. The very nature of the duty, which we call *preparation*, doth inevitably include this, that the time for it muſt be antecedent to the great duty of obſerving the ordinance itſelf. So Matth. xxvii. 62. the evening before the paſſover is called, *the preparation of the paſſover*, time ſet apart for the preparation of it.

2. The ſecond rule is this, That there is no *particular* ſet time, neither as to the day, or ſeaſon of the day, as to the beginning or ending of it, that is determined for this duty, in the ſcripture: but the duty itſelf being commanded, the time is left unto our own *prudence*, to be regulated according to what duty doth require; ſo that you are not to expect that I ſhould preciſely determine this or that time, this or that day, this or that hour, ſo long or ſo ſhort; for God hath left theſe things to our liberty, to be regulated by our own duty and neceſſity.

3. There are three things that will greatly guide a man in the determination of the time, which is thus left unto his own judgement

ment according to the apprehenſion of his duty.

(1.) That he chuſe a time wherein the preparation of it may probably *influence* his mind and ſpirit in and unto the ordinance itſelf. Perſons may chuſe a time for preparation, when there may be ſuch an interpoſition of worldly thoughts and buſineſs, between the preparation and the ordinance, that their minds may be no way influenced by it in the performance and obſervation of the duty. The time ought to be ſo fixed, that the duty may leave a ſavour upon the ſoul unto the time of the celebration of the ordinance itſelf, whether it be the preceding day, or whether it be the ſame day. The work is loſt unleſs a man endeavours to keep up a ſenſe of thoſe impreſſions which he received in that work.

(2.) *Providential occurrences* and *intimations* are great rules for the chuſing of time and ſeaſon for duties. Paul comes to Athens, Acts xvii. and in all probability he intended not to preach immediately upon his journey. He intended to take ſome time for his refreſhment. But obſerving the wickedneſs of the place, ver. 16. *that they were wholly given to idolatry*, and obſerving their altar to *the unknown God*, ver. 32. he laid hold of that hint of providence, that intimation

given him by God's providence from theſe things, and immediately fell upon his work; which God bleſſed with great ſucceſs. There be a thouſand ways, if I may ſo ſay, wherein an obſerving Chriſtian may find God hinting and intimating duties unto him. The ſins of other men, their graces, mercies, dangers, may be all unto us intimations of a ſeaſon for duty. Were none of us ever ſent to God by the outrageous wickedneſs of others? by the very obſervation of it? And it is a ſign of a good ſpirit to turn providential intimations into duties. The pſalmiſt ſpeaks to that purpoſe, Pſal. xxxii. 8. 9. *I will guide thee by mine eye*, ſaith he. The next words are, *Be not as the horſe, or as the mule which hath no underſtanding; whoſe mouth muſt be held in with bit and bridle.* God loves a pliable ſpirit, that upon every look of his eye will be guided to a duty. But thoſe who are like horſes and mules, that muſt be held with a ſtrong rein, that will not be turned, till God puts great ſtrength to it, are poſſeſſed with ſuch a frame of ſpirit which God approves not. You are left at liberty to chuſe a time, but obſerve any intimation of providence that may direct to that time.

(3.) Be ſure to improve *ſurpriſals* with *gracious diſpoſitions*, I mean, in the approach of

of ſolemn ordinances. Sometimes the ſoul is ſurpriſed with a gracious diſpoſition, as in Canticles vi. 12. *Or ever I was aware, my ſoul made me like the chariots of Ammi-nadib.* I knew it not, ſaith the church, I was not aware of it, but I found my ſoul in a ſpecial willing manner drawn forth to communion with Chriſt. Is God pleaſed at any time to give us ſuch gracious ſurpriſals, with an holy diſpoſition to be dealing with him, it will be the beſt ſeaſon: let it not be omitted.

Theſe things will a little direct us in the determination of the time for preparation, which is left unto our own liberty.

4. Take care, that the time deſigned and allotted, does neither too much intrench upon the *occaſions* of the *outward man*, nor upon the *weakneſs* of the *inward man*. If it doth, they will be too hard for us. I confeſs, in this general obſervation which profeſſors are fallen into, and that cuſtom which is in the obſervation of duties, there is little need to give this rule. But we are not to accommodate our rule unto our *corruptions*, but unto our *duties*; and ſo there is a double rule in ſcripture that fortifies this rule; the one is that great rule of our Saviour, *That God will have mercy, and not ſacrifice.* Where theſe duties of obſerving ſacrifices

do ſenſibly intrench upon duties of mercy, God doth not require it; which hath a great regard even unto our outward occaſions. And the other rule is this, *That bodily exercise profits little.* When we aſſign ſo long a time as wearies out our ſpirits, and obſerve the time becauſe of the time, it is *bodily exerciſe;* when the vigour of our ſpirits is gone, which is a ſacrifice God delights not in. As Jacob told Eſau, if the cattle were driven beyond their pace they would die; ſo we find by experience, that though with ſtrong reſolutions we may engage unto duties in ſuch a manner as may intrench upon theſe outward occaſions, or thoſe weakneſſes; they will return, and be too hard for us, and inſtead of getting ground, they will drive us off of ours; ſo that there is prudence to be required therein.

5. Let not the time allotted be ſo *ſhort*, as to be unmeet for the going through with the duty effectually. Men may be ready to turn their private prayers into a few ejaculations, and going in or out of a room may ſerve them for preparation for the moſt ſolemn ordinance. This hath loſt us the power, the glory, the beauty of our profeſſion. Never was profeſſion held up to more glory and beauty, than when perſons were moſt *exact* in their preparation for the duties

of

of their profeſſion; nothing will ſerve their turn, but their ſouls having real and ſuitable converſe with God, as unto the duty that lies before them.

6. The time of preparation is to be exerciſed and made *more ſolemn* upon *extraordinary occaſions*. The intervention of extraordinary occaſions muſt add a ſolemnity to the time of preparation, if we intend to walk with God in a due manner. Theſe extraordinary occaſions may be referred to three heads, particular *ſins*, particular *mercies*, particular *duties*.

(1.) Is there an interveniency upon the conſcience of any *ſpecial ſin*, that either the ſoul hath been really overtaken with, or that God is pleaſed to ſet home afreſh upon the ſpirit, there is then an *addition* to be made unto the time of our preparation, to bring things to that iſſue between God and our ſouls, that we may attend upon the ordinance, to hearken what God the Lord will now ſpeak, and then he will *ſpeak peace*. This is the firſt principal extraordinary interveniency, that muſt make an addition to the time of preparation for this ordinance.

(2.) The interveniencies of *mercies*. The ordinance hath the nature of a thank-offering, and is the great medium, or means, of our returning praiſe unto God, that we can make

make uſe of in this world. And then are we truly thankful for a temporal mercy, when it engages our hearts to thank God for Chriſt, by whom all mercies are bleſſed to us. Hath God caſt in any ſpecial mercy? add unto the ſpecial preparation, that the heart may be fit to bleſs God for *him*, who is the fountain and cauſe of all mercies.

(3.) *Special duties* require the like. For it being the ſolemn time of our renewing covenant with God, we ſtand in need of a renewal of ſtrength from God, if we intend to perform ſpecial duties; and in our renewing covenant with God, we receive that ſpecial ſtrength for theſe ſpecial duties.

Theſe rules I have offered you concerning the time of this great duty of preparation, which I am ſpeaking unto; and I ſhall add one more, without which you will eaſily grant that all the reſt will fall to the ground, and with which God will teach you all the reſt; and that is, *Be ſure you ſet apart ſome time.* I am greatly afraid of cuſtomarineſs in this matter. Perſons complain, that, in waiting upon God in that ordinance, they do not receive that entertainment at the hand of God, that refreſhment which they looked for. They have more reaſon to wonder, that they were not caſt out, as thoſe who came *without a wedding garment.* That is not

not only required of us, that we come with *our wedding garment*, which every believer hath, but that we come *decked* with this garment. A man may have a garment that may ſit very ill, very unhandſomely, about him. The bride *decks* herſelf with her garments for the bridegroom. We are to do ſo for the meeting with Chriſt in this ordinance, to ſtir up all the graces God hath beſtowed upon us, that we may be decked for Chriſt. There lies the unprofitableneſs under that ordinance, that though God has given us the wedding-garment that we are not caſt out, yet we take not care to *deck* ourſelves, that God and Chriſt may give us refreſhing entertainment when we come into his preſence. Our failing herein evidently and apparently witneſſes to the faces of moſt profeſſors, that this is the ground of their unprofitableneſs under that ordinance. So much for the *time*.

Secondly, I ſhall now ſpeak a little to the *duty* itſelf of *preparation for that ordinance*; remembering what I ſpake before of preparation in *general*, unto all ſolemn ordinances, which muſt ſtill be ſuppoſed.

Now the *duty* may be reduced to theſe four heads, *meditation*, *examination*, *ſupplication*, *expectation*. And if I miſtake not, they are all given us in one verſe; and though not

not directly applied to this ordinance, yet to this among other ways of our intimate communion with Chriſt: Zech. xii. 10. *I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born.* There is, (1.) *Meditation: they ſhall look upon him;* this is no otherwiſe to be performed but by the meditation of faith. Our looking upon Chriſt is by believing meditation. *Looking* argues the fixing of the ſight; and *meditation* is the fixing of faith in its actings. Looking is a fixing of the eye; faith is the eye of the ſoul; and to look is to fix faith in meditation. And there is, (2.) *Examination,* which produceth the mourning here mentioned. For though it is ſaid, *They ſhall mourn for him;* it was not to mourn for his ſufferings; for ſo he ſaid, *Weep not for me;* but to mourn upon the account of thoſe things wherein they were concerned in his ſufferings. It brings to repentance; which is the principal deſign of this examination. (3.) There is *ſupplication:* for there ſhall be poured out a ſpirit of grace and ſupplication.

tion. And, (4.) there is *expectation;* which is included alſo in that of *looking* unto Chriſt.

1. The firſt part of this duty of preparation conſiſts in *meditation:* and meditation is a *duty*, that by reaſon of the vanity of our own minds, and the variety of objects which they are apt to fix upon, even believers themſelves do find as great a difficulty therein as any.

I ſhall only mention thoſe ſpecial objects which our thoughts are to be fixed upon in this preparatory duty: and you may reduce them to the following heads.

(1.) The principal object of meditation in our preparation for this ordinance, is the horrible *guilt* and provocation that is in ſin. There is a repreſentation of the guilt of ſin made in the croſs of Chriſt. There was a great repreſentation of it in the puniſhment of angels: a great repreſentation of it is made in the deſtruction of Sodom and Gomorrah; and both theſe are propoſed unto us in a ſpecial manner, (2 Pet. ii. 4. 5. 6) to ſet forth the hainous nature of the guilt of ſin: but they come very ſhort, nay, give me leave to ſay, that *hell* itſelf comes ſhort of repreſenting the guilt of ſin, in compariſon of the *croſs* of Chriſt. And the Holy Ghoſt would have us mind it, where he ſaith, *He was made ſin for us*, 2 Cor. v. 21. See what

what comes of ſin, ſaith he, what demerit, what provocation there is in it; to ſee the Son of God praying, crying, trembling, bleeding, dying, God hiding his face from him; the earth trembling under him; darkneſs round about him; how can the ſoul but cry out, O Lord, is this the effect of ſin! is all this in ſin! Here then take a view of ſin. Others look on it in its pleaſures and the advantages of it; and cry, Is it not a little one? as Lot of Zoar. But look on it in the croſs of Chriſt, and there it appears in another hue. All this is from my ſin, ſaith the contrite ſoul.

(2.) The *purity*, the *holineſs*, and the *ſeverity* of God, that would not paſs by ſin, when it was charged upon his Son. He *ſet him forth* (Rom. iii. 25.) *to declare his righteouſneſs*. As there was a repreſentation of the guilt of ſin, ſo there was an everlaſting repreſentation of the holineſs and righteouſneſs of God in the croſs of Jeſus Chriſt. He ſpared him not. And may the ſoul ſay, Is God thus holy in his nature, thus ſevere in the execution of his wrath, ſo to puniſh, and ſo to revenge ſin, when his Son undertook to anſwer for it? How dreadful is this God! how glorious! what a *conſuming fire!* It is that which will make ſinners in Zion cry, *Who among us ſhall dwell with the devouring fire?*

fire? who among us ſhall dwell with everlaſting burnings? Iſ. xxxiii. 14. Conſider the holineſs and the ſeverity of God in the croſs of Chriſt, and it will make the ſoul look about him, how to appear in the preſence of that God.

(3.) Would you have another object of your meditation in this matter; let it be the *infinite wiſdom* and the *infinite love* of God, that found out this way of glorifying his holineſs and juſtice, and dealing with ſin according to its demerit. *God ſo loved the world,* (John iii. 16.) *as to ſend his only begotten Son. And herein is love,* love indeed! (1 John iv. 10.), *that God ſent his Son to die for us.* And the apoſtle, Eph. iii. 10. lays it upon *the manifold wiſdom of God.* Bring forth your faith; be your faith never ſo weak, never ſo little a reality, do but realize it, and do not let common thoughts and notions take up and poſſeſs your ſpirits: here is a glorious object for it to work upon, to conſider the infinite wiſdom and love that found out this way. It was out of love unſearchable. And now what may not my poor ſinful ſoul expect from this love? what difficulties can I be entangled in, but this wiſdom can diſentangle me? and what diſtempers can I be under, but this love may

heal and recover? There is hope then, ſaith the ſoul, in preparation for theſe things.

(4.) Let the *infinite love* of Jeſus Chriſt himſelf be alſo at ſuch a ſeaſon had in remembrance. Gal. ii. 20. *Who loved me, and gave himſelf for me.* Rev. i. 5. *Who loved us, and waſhed us in his own blood.* Phil. ii. 6. 7. 8. *Who when he was in the form of God, and thought it no robbery to be equal with God, humbled himſelf, and became obedient unto death, even the death of the croſs.* 2 Cor. viii. 9. *This was the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* The all-conquering and all-endearing love of Chriſt, is a bleſſed preparative-meditation for this great ordinance.

(5.) There is the *end*, what all this came to; this guilt of ſin, this holineſs of God, this wiſdom of grace, this love of Chriſt; what did all this come to? Why the apoſtle tells us, Col. i. 20. *He hath made peace through the blood of his croſs.* The end of it all was to make peace between God and us; and this undertaking iſſued in his blood, that was able to do it, and nothing elſe; yea, that hath done it. It is a very hard thing for a ſoul to believe, that there is peace made with God for *him*, and for *his* ſin; but really

really trace it through theſe ſteps, and it will give a great deal of ſtrength to faith. Derive it from the loweſt, the deepeſt pit of the guilt of ſin; carry it into the preſence of the ſeverity of God, and ſo bring it to the love of Chriſt, and the iſſue which the ſcriptures teſtify of all theſe things was, to make peace and reconciliation.

Some may ſay, that they would willingly meditate upon theſe things, but they cannot remember them, they cannot retain them, and it would be long work to go through and think of them all; and ſuch as they have not ſtrength and ſeaſon for.

I anſwer, [1.] My intention is not to *burden* your memory, or your practice, but to *help* your faith. I do not preſcribe theſe things, as *all* of them neceſſary to be gone through in *every* duty of preparation; but you all know, they are ſuch as may be uſed, every one of them ſingly in the duty: though, they that would go through them all again and again, would be no loſers by it, but will find ſomething that will be food and refreſhment for their ſouls. But,

[2.] Let your *peculiar meditation* be regulated by your *peculiar preſent condition.* Suppoſe, for inſtance, the ſoul is preſſed with a *ſenſe* of the guilt of any ſin, or of many ſins; let the preparative meditation

be fixed upon the grace of God, and upon the love of Jeſus Chriſt, that are ſuited to give relief unto the ſoul in ſuch a condition. —Is the ſoul burdened with *ſenſeleſſneſs* of ſin? doth it not find itſelf ſo ſenſible of ſin as it would be; but rather, that it can entertain *ſlight thoughts* of ſin? let meditation be principally directed unto the *great guilt* of ſin as repreſented in the death and croſs of Chriſt, and to the ſeverity of God as there repreſented. Other things may lay hold upon our carnal affections; but if this lay not hold upon faith, nothing will.

I have one rule more in theſe meditations; Doth any thing fall in that doth peculiarly affect your ſpirits, as to that regard which you have to God? Set it down. Moſt Chriſtians are poor in experience; they have no ſtock; they have not laid up any thing for a dear year, or a hard time: though they may have had many tokens for good, yet they have forgot them. When your hearts are raiſed by intercourſe between God and yourſelves in the performance of this duty, be at pains to ſet them down for your own uſe; if any thing do immediately affect your ſpirits, you will be no loſer by it; it is as eaſy a way to grow rich in ſpiritual experiences as any I know.—This is the firſt part of this duty of preparation, which with the

the rules given, may be conſtantly ſo obſerved, as to be no way burdenſome nor wearisome to you; but very much to your advantage. The other duties I ſhall but name, and ſo have done.

2. There is *examination*. Examination is the word in my text, and that duty which moſt have commonly ſpoke unto, that have treated any thing about preparation for this ordinance. It reſpects principally two things, *viz.* *Repentance* and *faith*.

(1.) Our examination as to *repentance*, as far as it concerns preparation unto this duty, may be referred to three heads.

[1.] To call ourſelves to account, whether indeed we have *habitually* that *mourning frame* of ſpirit upon us, which is required in them who converſe with God in the croſs of Jeſus Chriſt. *They ſhall look upon him whom they have pierced, and mourn.* There is an habitual mourning frame of ſpirit required in us; and we may do well to ſearch ourſelves about it, whether it is maintained, and kept up, or no? whether worldly ſecurity and carnal joys do not devour it? For ſpiritual joys will not do it. Spiritual joys will take off nothing from ſpiritual mourning; but worldly ſecurity, and carnal joy and pleaſures will devour that frame of ſpirit.

[2.] Our examination as to repentance

reſpects *actual ſins*, eſpecially as for thoſe who have the privilege and advantage of frequent and ordinary participation of this ordinance. It reſpects the ſurpriſals that have befallen us, (as *there is no man that doth good and ſinneth not*), ſince we received the laſt pledge of the love of God in the adminiſtration of that ordinance. Friends, let us not be afraid of calling ourſelves to a ſtrict account. We have to do with him that is *greater than we, and knoweth all things*. Let us not be afraid to look into the book of conſcience and converſation, to look over our ſurpriſals, our neglects, our ſinful failings and miſcarriages. Theſe things belong to this preparation, to look over them, and mourn over them alſo. I would not be thought to myſelf or you to preſcribe an hard burden in this duty of preparation. It is nothing but what God expects from us, and what we muſt do if we intend any communion with him in this ordinance. I may add,

[3.] Whether we have *kept alive* our laſt-received pledges of the love of God? It may be at an ordinance we have received ſome ſpecial intimations of the good will of God. It is our duty to keep them alive in our ſpirits; and let us never be afraid we ſhall have no room for more. The keeping of them

them makes way for what further is to come. Have we loſt ſuch ſenſible impreſſions? there is then matter for repentance and humiliation.

(2.) Examination alſo concerns *faith;* and that in general and in particular. In general: Is not my heart hypocritical? or do I really do what in this ordinance I profeſs? which is placing all my faith and hope in Jeſus Chriſt for life, mercy, ſalvation, and for peace with God. And in particular, Do I ſtir up and act faith to meet Chriſt in this ordinance? I ſhall not enlarge upon theſe things that are commonly ſpoken unto.

3. The third part of our preparation, is *ſupplication;* that is, adding prayer to this meditation and examination. Add prayer, which may inlay and digeſt all the reſt in the ſoul. Pray over what we have thought on, what we have conceived, what we have apprehended, what we deſire, and what we fear; gather all up into ſupplications to God.

4. There belongs unto this duty, *expectation* alſo; that is, to expect that God will anſwer his promiſe, and meet us according to the deſire of our hearts. We ſhould look to *meet* God, becauſe he hath promiſed to *meet* us there; and we go upon his promiſe of grace, expecting he will anſwer his word

and

and meet us. Not going at all adventures, as not knowing whether we ſhall find him or not; God may indeed then ſurpriſe us, as he did Jacob when he appeared unto him, and made him ſay, *God is in this place, and I knew it not.* But we go where we know God is. He hath placed his name upon his ordinances, and there he is; go to them with expectation, and riſe from the reſt of the duties with this expectation.

This is the ſubſtance of what might be of uſe to ſome in reference unto this duty of preparation for this great and ſolemn ordinance, which God hath graciouſly given unto any of you the privilege to be made partakers of.

Have we failed in theſe things, or in things of a like nature? Let us admire the infinite patience of God, that hath borne with us all this while, that he hath not caſt us out of his houſe, that he hath not deprived us of theſe enjoyments, which he might juſtly have done, when we have ſo undervalued them, as far as lay in us, and deſpiſed them; when we have had ſo little care to make entertainment for the receiving of the great God and our Lord Jeſus Chriſt, who comes to viſit us in this ordinance. We may be ready to complain of what outward concerns, in and about the worſhip of God, ſome have been

been deprived of. We have infinite more reaſon to admire, that there is any thing left unto us, any name, any place, any nail, any remembrance in the houſe of God; conſidering the regardleſſneſs which hath been upon our ſpirits in our communion with him. *Go away, and ſin no more, leſt a worſe thing befal us.* If there be in any, that have not riſen up in a due manner in this duty, any conviction of the neceſſity and uſefulneſs of it, God forbid we ſhould be found ſinning againſt this conviction.

DIS-

DISCOURSE VII.

July 7. 1673.

I SHALL ſhew briefly what it is to obtain a *ſacramental part* of Jeſus Chriſt in this ordinance of the Lord's ſupper.

It is a great myſtery, and great wiſdom and exerciſe of faith lie in it, how to obtain a participation of Chriſt. When the world had loſt an underſtanding of this myſtery, for want of ſpiritual ſight, they contrived a means to make it up, that ſhould be *eaſy* on the part of them that did partake, and very *prodigious* on the part of them that adminiſtered. The prieſt, with a few words, turned the bread into the body of Chriſt; and the people have no more to do but to put it into their mouths, and ſo Chriſt is partaken of. It was the loſs of the myſtery of faith in the real participation of Chriſt, that put them on that invention.

Neither is there in this ordinance, a naked figure, a naked repreſentation: there is ſomething in the figure, ſomething in the repreſentation,

repreſentation, but there is not all in it. When the bread is broken, it is a figure, a repreſentation that the body of Chriſt was broken for us; and the pouring out of the wine, is a figure and repreſentation of the pouring of the blood of Chriſt, or the pouring forth of his ſoul unto death. And there are uſeful meditations that may ariſe from thence. But in this ordinance there is a *real exhibition* of Chriſt unto every believing ſoul.

I ſhall a little inquire into it, to lead your faith into a due exerciſe in it, under the adminiſtration of this ordinance.

Firſt, The exhibition and tender of Chriſt in *this ordinance*, is diſtinct from the tender of Chriſt in the *promiſe* of the *goſpel*; as in many other things, ſo it is in this: In the promiſe of the goſpel, the perſon of the Father is principally looked upon, as propoſing and tendering Chriſt unto us: in this ordinance, Chriſt tenders himſelf, *This is my body*, ſaith he, *do this in remembrance of me*. He makes an immediate tender of himſelf unto a believing ſoul; and calls our faith unto a reſpect to his grace, to his love, to his readineſs to unite, and ſpiritually to incorporate with us. Again,

Secondly, It is a tender of Chriſt, and an exhibition of Chriſt under an eſpecial conſideration;

ſideration; not in general, but under this conſideration, as he is, as it were, *newly* (ſo the word is) *ſacrificed*; as he is a new and freſh ſacrifice in the great work of reconciling, making peace with God, making an end of ſin, doing all that was to be done between God and ſinners, that they might be at peace.

Chriſt makes a double repreſentation of himſelf, as the great Mediator upon his death, and the oblation and ſacrifice which he accompliſhed thereby.

He repreſents himſelf unto God in heaven, there to do whatever remains to be done with God on our behalf, by his interceſſion. The interceſſion of Chriſt is nothing but the preſentation of himſelf unto God, upon his oblation and ſacrifice.

He preſents himſelf unto *God*, to do with him what remains to be done on our part, to procure mercy and grace for us.

He preſents himſelf unto *us*, in this ordinance, to do with us what remains to be done on the part of God; and this anſwers to his interceſſion above, which is the counterpart of his preſent mediation, to do with us what remains on the part of God, to give out peace and mercy in the ſeal of the covenant unto our ſouls.

There is this ſpecial exhibition of Jeſus Chriſt,

Chriſt, and it is given directly for this ſpecial exerciſe of faith, that we may know how to receive him in this ordinance.

1. We receive him as one that hath *actually* accompliſhed the great work (ſo he tenders himſelf) of making peace with God for us; for the blotting out of ſins, and for the bringing in everlaſting righteouſneſs. He doth not tender himſelf only as one that *can* do theſe things. It is a relief when we have an apprehenſion that Chriſt can do all this for us. Nor doth he tender himſelf as one that *will* do theſe things upon any ſuch or ſuch conditions, as ſhall be preſcribed unto us. But he tenders himſelf unto our faith, as one that *hath* done theſe things; and as ſuch are we to receive him, if we intend to glorify him in this ordinance; as one that hath actually done this, actually made peace for us, actually blotted out our ſins, and purchaſed eternal redemption for us.

Brethren, can we receive Chriſt thus? are we willing to receive him thus? If ſo, we may go away and be no more ſorrowful. If we come ſhort herein, we come ſhort of that faith, which is required of us in this ordinance. Pray let us endeavour to conſider, how Jeſus Chriſt doth hereby make a tender of himſelf unto us, as one that hath actually taken away all our ſins, and all our iniqui-

ties, that none of them ſhall ever be laid unto our charge: and to receive him as ſuch, is to give glory unto him.

2. He tenders himſelf as one that hath done this work by his *death*; for it is the remembrance of his *death* in a peculiar manner that we celebrate. What there is of love, what there is of efficacy, of power and comfort in that, what there is of ſecurity, I may have occaſion another time to ſpeak unto you.—At preſent this is all I would offer; that for the doing of theſe great things, for the doing the greateſt, the hardeſt things that our faith is exerciſed about, which are the pardon of our ſins, and the acceptation of our perſons with God, for the accompliſhment hereof, he died an accurſed death; and that death had no power over him, but the bands of it were looſed; he roſe from under it, and was acquitted. Let us act faith on Jeſus Chriſt, as one that brings with him mercy and pardon, as that which was procured by his death, againſt which lies no exception. I could ſhew you that nothing was too hard for it, that nothing was left to be done by it, which we are to receive.

3. To be made *partakers* of him in this ſacramental tender, by ſubmitting unto his authority in his inſtitutions, by aſſenting unto the truth of his word in the promiſe, that he will

will be preſent with us, and give himſelf unto us, and by approving of that glorious way of making peace for us, which he hath troden and gone in, in his ſufferings, and in our ſtead. To get a view of Chriſt, as tendering himſelf unto every one of our ſouls in this ordinance of his own inſtitution, as he who hath perfectly made an end of all differences between God and us, and who brings along with him all the mercy and grace that is in the heart of God, and in his covenant: to have ſuch a view of him, and ſo to receive him by faith, that it ſhall be life unto our ſouls, is the way to give glory unto God, and to have peace and reſt in our own boſoms.

4. and *laſtly*, In one word, faith is ſo to receive him, as to enable us to ſit down at God's table, as thoſe that are the Lord's *friends;* as thoſe that are invited to feaſt upon the ſacrifice. The ſacrifice is offered, Chriſt is the ſacrifice, God's paſſover; God makes a feaſt upon it, and invites his friends to ſit down at his table, there being now no difference between him and us. Let us pray that he would help us to exerciſe faith to this purpoſe.

DISCOURSE VIII.

November 2. 1673.

YOU know I uſually ſpeak a few words to prepare us for this ordinance: you know it is an ordinance of calling to remembrance, *Do this in remembrance of me.* There was under the Old Teſtament but *one ſacrifice* to call any thing to remembrance; and God puts a mark upon that ſacrifice, as that which was not, as it were, well pleaſing unto him, but only what neceſſity did require, and that was *the ſacrifice of jealouſy*, Numb. v. 15. Saith God, *There ſhall be no oil in it*, (a token of peace); *there ſhall be no frankincenſe*, (that ſhould yield a ſweet ſavour), *for it is a ſacrifice to bring iniquity to remembrance.* This great ordinance of the Lord's ſupper, is not to call *iniquity* to remembrance, but it is to call to remembrance the *putting an end* to iniquity; God will make an end of ſin; and this ordinance is our ſolemn remembrance of it.

Now there are ſundry things that we are to

to call to remembrance. I have done my endeavour to help you to call the *love* of Chriſt to remembrance. The Lord, I truſt, hath guided my thoughts now to direct you to call the *ſufferings* of Chriſt unto remembrance. I know it may be a ſuitable meditation to take up your minds and mine, in and under this ordinance. It is our duty in this holy ordinance ſolemnly to call to remembrance the ſufferings of Chriſt.

It is ſaid of the preaching of the goſpel, that *Jeſus Chriſt is therein evidently crucified before our eyes*, Gal. iii. And if Chriſt be evidently crucified before our eyes in the *preaching* of the *goſpel*, Chriſt is much more evidently crucified before our eyes in the *adminiſtration* of *this ordinance*, which is inſtituted for that very end. And certainly, when Chriſt is crucified before our eyes, we ought deeply to conſider his ſufferings. It would be a great ſign of an hard and ſenſeleſs heart in us, if we were not willing in ſome meaſure to conſider his ſufferings upon ſuch an occaſion. We are, therefore, ſolemnly to remember them.

Well, ſhall I a little mind myſelf and you, how we may, and how we ought to call to remembrance the ſufferings of Chriſt?

Let us remember that *we* ourſelves were obnoxious unto theſe ſufferings. The curſe

lay doubly upon *us*. The original curſe (*In the day that thou eateſt thereof, thou ſhalt ſurely die*) lay upon us all. The conſequent curſe, *Curſed is every one that continueth not in all things which are written in the book of the law to do them;* that alſo lay upon us all. We were under both, the original and the conſequent curſe. We know what is in the curſe, even all the anger and wrath that a diſpleaſed holy God can and will inflict upon ſinful creatures to all eternity. In this ſtate and condition then, all lay upon us, and all muſt lie upon us; unleſs we come to have an intereſt in the ſufferings of Chriſt, there is no relief for us. I will not inſiſt upon calling to your mind, that heaven and earth, and all God's creation combining together, could not have procured relief for one of our ſouls. Chriſt, the Son of God, offered himſelf, and ſaid, *Lo, I come.* Indeed it was a good ſaying of David, it was nobly ſaid, when he ſaw the angel of the Lord deſtroying the people with a peſtilence, *Lord*, ſaith he, *it is I, and my father's houſe that have ſinned; but as for theſe ſheep*, theſe poor people, *what have they done?* It was otherwiſe with Chriſt; he came in the place of ſinners, and ſaid, "Let not theſe poor ſheep die." If God would by faith give your ſouls and mine a view of the

the voluntary ſubſtitution of Jeſus Chriſt in his perſon in our room and on our behalf, it would comfort and refreſh us. When the curſe of God was ready to break forth upon us, God accepted of this tender, of this offer of Chriſt: *Lo, I come to do thy will,* to be a ſacrifice. And what did he do? Why, ſaith he, this God did; then if he will come, if he will do it, let him plainly know how the caſe ſtands; the curſe is upon them, wrath is upon them, puniſhment muſt be undergone; my holineſs, faithfulneſs, righteouſneſs and truth, are all engaged. Yet, ſaith Chriſt, *Lo, I come.* Well, what doth God do? He tells you, Iſ. liii. 6. *All we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath cauſed all our iniquities to meet upon him.* God ſo far relaxed his own law, that the ſentence ſhall not fall upon their *perſons,* but upon their *Subſtitute,* one that hath put himſelf in their place and ſtead. Be it ſo; all their iniquities be upon thee; all the iniquities of this congregation, ſaith God, be upon my Son Jeſus Chriſt.

Well, what then did he *ſuffer?* He ſuffered that which anſwered the juſtice of God. He ſuffered that which anſwered the law of God. He ſuffered that which fully repaired the glory of God. Brethren, let us encourage

courage ourſelves in the Lord. If there be any demands to be made of you or me, it muſt be upon the account of the righteouſneſs and juſtice of God; or upon the account of the law of God; or upon the account of the loſs that God ſuffered in his glory by us. If the Lord Jeſus hath come in, and anſwered all theſe, we have a good plea to make in the preſence of the holy God.

1. He ſuffered all that the *juſtice* of God did require. Hence it is ſaid, that *God ſet him forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the forgiveneſs of ſins*, Rom. iii. 25. And you may obſerve, that the apoſtle uſes the very ſame words in reſpect of Chriſt's ſufferings, that he uſes in reſpect of the ſufferings of the damned angels. Rom. viii. 32. *God ſpared him not.* And when he would ſpeak of the righteouſneſs of God in inflicting puniſhment upon the ſinning angels, he doth it by that very word, God *ſpared them not.* So that whatever the righteouſneſs of God did require againſt ſinners, Chriſt therein was not ſpared at all. What God required againſt your ſins and mine, and all his elect, God ſpared him in nothing, but he paid the utmoſt farthing.

2. The ſufferings of Chriſt did anſwer the *law* of God. That makes the next demand of

of us. The law is that which requires our poor guilty ſouls to puniſhment in the name of the juſtice of God. Why, ſaith the apoſtle, *He hath redeemed us from the curſe of the law, by being made a curſe for us*, Gal. iii. 13.; by undergoing and ſuffering the curſe of the law, he redeemed us from it.

3. He ſuffered every thing that was required to repair and make up the *glory* of God. Better you and I and all the world ſhould periſh, than God ſhould be endamaged in his glory. It is a truth, and I hope God will bring all our hearts to ſay, Chriſt hath ſuffered to make up that. The *obedience* that was in the ſufferings of Chriſt, brought more *glory* unto God, than the *diſobedience* of Adam, who was the original of the apoſtacy of the whole creation from God, brought *diſhonour* unto him. That which ſeemed to reflect great diſhonour upon God was, that all his creatures ſhould as one man fall off by apoſtacy from him. God will have his honour repaired, and it is done by the obedience of Chriſt much more. There cometh, I ſay, more glory to God by the obedience of Chriſt and his ſufferings, than there did diſhonour by the diſobedience of Adam; and ſo there comes more glory by Chriſt's ſufferings and obedience upon the croſs, than by the ſufferings of the damned for ever.

God

God loſes no glory by ſetting believers free from ſuffering, becauſe of the ſufferings of the Son of God. This was a fruit of eternal wiſdom.

Now having thus touched a little upon the ſufferings of Chriſt, what ſhall we do in a way of duty?

(1.) Let us by faith conſider truly and really this great *ſubſtitution* of Jeſus Chriſt; *the Juſt ſuffering for the unjuſt*; in our ſtead, in our room, undergoing what we ſhould have undergone. The Lord help us to admire the infinite holineſs, righteouſneſs, and truth that is in it. We are not able to comprehend theſe things in it; but if God enables us to exerciſe faith upon it, we ſhall admire it. Whence is it that the Son of God ſhould be ſubſtituted in our place? Pray remember, that we are now repreſenting this infinite effect of divine wiſdom, in ſubſtituting Jeſus Chriſt in our room, to undergo the wrath and curſe of God for us.

(2.) Let us learn from the croſs of Chriſt, what indeed is *in our ſins*; that when Chriſt, the Son of God, in whom he was always well pleaſed, that did the whole will of God, was in his boſom from all eternity, came and ſubſtituted himſelf in our room, God ſpared him not. Let not any ſinner under heaven that is eſtranged from Chriſt, ever think to be

be ſpared. If God would have ſpared any, he would have ſpared *his only Son.* But if he will be a Mediator of the covenant, God will not ſpare him, *though his own Son.* We may acquaint you hereafter, what it coſt Chriſt to ſtand in the room of ſinners. The Lord from thence give our hearts ſome ſenſe of that great provocation that is in ſin, that we may mourn before him, when we look upon *him* whom our ſins have pierced.

(3.) Will God help us to take a view of the *iſſue* of all this, of the ſubſtitution of Jeſus Chriſt, placing him in our ſtead, putting his ſoul in the place of our ſouls; his perſon in the place of our perſons; of the commutation of puniſhment, in which the righteouſneſs, holineſs, and wiſdom of God laid that on him which was due unto us. What is the iſſue of all this? It is to bring us unto God; to peace with God, and acquitment from all our ſins; and to make us acceptable with the righteous, holy, and faithful God; to give us boldneſs before him: this is the iſſue. Let us conſider this iſſue of the ſufferings of Chriſt, and be thankful.

DIS-

DISCOURSE IX.

February 22. 167$\frac{3}{4}$.

IT is the table of the Lord that we are invited to draw nigh unto. Our Lord hath a large heart and bountiful hand; hath made plentiful proviſion for our ſouls at this table; and he ſaith unto us by his Spirit in his word, *Eat, O my friends, yea, drink abundantly.* It is that feaſt that God hath provided for *ſinners.* And there are *three* ſorts of ſinners that I would ſpeak a word unto, to ſtir them up unto a due exerciſe of faith in this ordinance, according as their condition doth require. There are ſuch as are *not ſenſible* of their ſins, ſo as they ought to be; they know they are not; they are not able to get their hearts affected with their ſins, as they deſire. There are ſome that are *ſo burdened,* and over-preſſed with the ſenſe of their ſins, that they are ſcarce able to hold up under the weight of them; under the doubts and fears wherewith they are diſtreſſed. And there are ſinners, who are in *enjoyment* of a

ſenſe

ſenſe of the *pardon* of ſin; and do deſire to have hearts to improve it in thankfulneſs and fruitfulneſs.

Something of theſe ſeveral frames may be in us all; yet it may be, one is predominant, one is chief; one in one, another in another; and therefore I will ſpeak a few words diſtinctly to them all.

1. There are ſinners, who are believers, who cannot get their hearts and ſpirits *affected with ſin* ſo as they ought, and ſo as they deſire. There is not a ſadder complaint of the church, as I know in the whole book of God, than that Iſ. lxiii. 17. *Why haſt thou hardened our hearts from thy fear?* Poor creatures may come unto that perplexity, through an apprehenſion of the want of a due ſenſe of the guilt of ſin, as to be ready thus to cry out, Why is it thus with me? why am I ſo ſenſeleſs under the guilt of all the ſins that I have contracted? I have a word of direction unto ſuch perſons. Are there ſuch among us? It is a direction unto faith to be acting in this ordinance. It is that which we have, Zech. xii. 10. *They ſhall look unto him whom they have pierced, and mourn.* Why, brethren, Chriſt is repreſented unto us in this ordinance, as he was pierced, as his precious blood was poured out for us.

Let us act faith, if God help us, in two things.

(1.) Upon the *dolorous ſufferings* of Chriſt, which are repreſented here unto us. Let us take a view of the Son of God under the curſe of God.

(2.) Remember that all theſe ſufferings were *for us; They ſhall look upon him whom they have pierced, and* then *mourn.* The acting of faith upon the ſufferings of Chriſt, as one that ſuffered *for us*, is the great means in this ordinance to bring our hearts to mourn for ſin indeed. Therefore pray, let us beg of God, whoever of us are in any meaſure under this frame, that our inſenſibleneſs of the guilt and burden of ſin may be our great burden. Let us try the power of faith in this ordinance, by getting our hearts affected with the ſufferings of Chriſt in our behalf. Let us bind it to our hearts and conſciences; and may the Lord give a bleſſing.

2. There are others who, it may be, are *preſſed* under the *weight* of their ſins; walk mournfully, walk diſconſolately. I know there are ſome ſo, in the condition expreſſed by the Pſalmiſt, Pſal. xl. 12. *Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of my head, therefore my*

my heart faileth me. Some may be in that condition, that their hearts are ready to fail them, through the multitude of their iniquities taking hold upon them. What would you direct ſuch unto in this ordinance? Truly, that which is given John iii. 14. 15. *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal life.* The Lord Jeſus Chriſt is lifted up, as Moſes lifted up the ſerpent in the wilderneſs; and here he is lifted up, as bearing all our ſins in his own body upon the tree. Here is a repreſentation made unto poor ſinners, whoſe hearts are moſt burdened; here is Jeſus Chriſt lifted up with all our ſins upon the tree. Let ſuch a ſoul labour to have a view of Chriſt as bearing all our iniquities, that believing on him we ſhould not periſh, but have life everlaſting. God hath appointed him to be crucified evidently before our eyes, that every poor ſoul that is ſtung with ſin, ready to die by ſin, ſhould look up unto him, and be healed: and virtue will go forth, if we look upon him, for *by his ſtripes we are healed.*

3. There may be ſome that live in full ſatisfaction of the *pardon* of their ſins, and are ſolicitous how their hearts may be

drawn forth unto thankfulneſs and fruitfulneſs. Remember that place, Rev. i. 5. 6. *To him that loved us, and waſhed us from our ſins in his own blood, to him be glory and dominion for ever and ever.* Remember this, that whatever your ſtate and condition be, you have here a proper object for faith to exerciſe itſelf upon; only be not wanting unto your own comfort and advantage.

DIS-

DISCOURSE X.

May 17, 1674.

MATTH. xxviii. 20.

Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway even unto the end of the world.

BY *the end of the world*, we are to underſtand the conſummation of all things; when all church-work is done, and all church-duties are over; when the time comes that we ſhall pray no more, hear no more, no more adminiſter ordinances; but till then, ſaith Chriſt, take this for your life and for your comfort, Do what *I command you*, and you ſhall have *my preſence* with you.

There are three things whereby Chriſt makes good this promiſe, and is with his church *to the end of the world.*

Firſt, By his *Spirit*. *Where-ever*, ſaith he, *two or three are gathered together in my*

name, there am I in the midſt of them, (Matth. xviii. 20.) by his quickening, guiding, directing Spirit, as a Spirit of grace and ſupplication, as a Spirit of light and holineſs, and as a Spirit of comfort.

Secondly, Chriſt is preſent with us by his *word.* Saith the apoſtle, Col. iii. 16. *Let the word of Chriſt dwell in you richly,* or *plentifully.* And how then? Then, ſaith he, Eph. iii. 17. *Chriſt dwelleth in us by faith.* The word dwelleth in us plentifully, if mixed with faith; and Chriſt dwelleth in us; he is preſent with us by his word.

Thirdly, Chriſt is preſent with us in an eſpecial manner in *this ordinance.* One of the greateſt engines that ever the devil made uſe of to overthrow the faith of the church, was by forging *ſuch* a preſence of Chriſt as is not truly in this ordinance, to drive us off from looking after that preſence which is *true.* I look upon it as one of the greateſt engines that ever hell ſet on work. It is not a *corporal* preſence; there are innumerable arguments againſt that; every thing that is in ſenſe, reaſon, and the faith of a man, overthrows that corporal preſence. But I will remind you of one or two texts wherewith it is inconſiſtent. The firſt is that in John xvi. 7. *Nevertheleſs,* ſaith our Saviour, *it is expedient for you that I go away: for if*

if I go not away, the Comforter will not come unto you. The corporal preſence of Chriſt, and the evangelical preſence of the Holy Ghoſt, as the Comforter, in the New Teſtament, are inconſiſtent. I muſt *go away*, or *the Comforter will not come.* But, he ſo went away as to his preſence, as to come again with his bodily preſence, as often as the prieſts call. No, ſaith Peter, Acts iii. 21. *The heavens muſt receive him;* for how long? *till the time of the reſtitution of all things.* I go away as to my bodily preſence, or the Comforter will not come; and when he is gone away, the heavens muſt receive him until the time of the reſtitution of all things. We muſt not therefore look after *ſuch* a preſence.

I will give you a word or two, what is the preſence of Chriſt with us in this ordinance; what is our duty; and how we may meet with Chriſt when he is thus preſent with us; which is the work I have in hand. Chriſt is preſent in this ordinance in an eſpecial manner three ways, by *repreſentation*, by *exhibition*, by *obſignation*, or *ſealing*.

I. He is preſent here by *repreſentation.* So in a low, ſhadowy way God was preſent in the tabernacle, in the temple, in the ark and mercy-ſeat; they had a repreſentation of

of his glory. But Chriſt here hath given us a more eminent and clear repreſentation of himſelf. I will name but two things.

1. A repreſentation of himſelf, as he is the *food* of our ſouls.

2. A repreſentation of himſelf, as he *ſuffered* for our ſins.

Theſe are two great ways whereby Chriſt is repreſented as the food of our ſouls, in the *matter* of the ordinance; and Chriſt as ſuffering for our ſins is repreſented in the *manner* of the ordinance; both by his own appointment. The apoſtle ſaith, Gal. iii. 1. *Jeſus Chriſt was evidently crucified before their eyes. Evidently crucified,* doth not intend particularly this ordinance, but the preaching of the goſpel, which gave a delineation, a picture and image of the crucifixion of Chriſt unto the faith of believers. But of all things that belong unto the goſpel, he is moſt evidently crucified before our eyes in this ordinance; and it is agreed on all hands, that Chriſt is repreſented unto the ſoul in this ordinance. How ſhall we do this? ſhall we do it by crucifixes, pictures, and images? No; they are all curſed of that God who ſaid, *Thou ſhalt not make unto thyſelf any graven image.* But *that* way by which God himſelf, and Chriſt himſelf hath appointed to repreſent theſe things unto us,

that

that he bleſſes, and makes effectual. This way, as I have often ſhewed, is the way that was choſen by the wiſdom and goodneſs of Jeſus Chriſt; the name of God is upon it; it is bleſſed unto us, and will be effectual, if we are not wanting to ourſelves.

II. Chriſt is preſent with us, by way of *exhibition*; that is, he doth really tender and exhibit himſelf unto the ſouls of believers in this ordinance, which the world hath loſt, and knows not what to make of it. They exhibit that which they do not contain. This bread doth not *contain* the body of Chriſt, or the fleſh of Chriſt; the cup doth not *contain* the blood of Chriſt; but they *exhibit* them; both do as really exhibit them to believers, as they partake of the outward ſigns. Certainly we believe that our Lord Jeſus Chriſt doth not invite us unto this table for the *bread that periſhes*, for outward food; it is to feed our *ſouls*. What do we think then? doth he invite us unto an empty, painted feaſt? do we deal ſo with our friends? Here is ſomething really exhibited by Jeſus Chriſt unto us, to receive, beſides the outward pledges of bread and wine. We muſt not think the Lord Jeſus Chriſt deludes our ſouls with empty ſhews and appearances. That which is exhibited is *himſelf*, it is *his fleſh* as *meat indeed*, and *his*

blood

blood as *drink indeed;* it is himſelf as broken and crucified, that he exhibits unto us. And it is the fault and ſin of every one of us, if we do not receive him *this day*, when an exhibition and tender is made unto us, as here by way of food. To what end do we receive it? Truly we receive it for theſe two ends, for *incorporation*, for *nouriſhment*.

1. We receive our food, that it may *incorporate* and turn into blood and ſpirits, that it may become one with us; and when we have ſo done,

2. Our end and deſign is, that we may be *nouriſhed*, nature ſtrengthened, comforted, and ſupported, and we enabled for the duties of life.

Chriſt doth exhibit himſelf unto our ſouls, if we are not wanting unto ourſelves, for theſe two things, *incorporation* and *nouriſhment;* to be received into union, and to give ſtrength unto our ſouls.

III. Chriſt is preſent in this ordinance by way of *obſignation:* he comes here to *ſeal* the covenant; and therefore the cup is called, *the new teſtament in the blood of Chriſt.* How in the blood of Chriſt? It is the new covenant that was ſealed, ratified, confirmed, and made ſo ſtable as you have heard, by the blood of Jeſus Chriſt. For, from the foundation of the world, no covenant

was

was ever intended to be eſtabliſhed, but it was confirmed by *blood;* and this covenant is confirmed by the *blood* of *Chriſt;* and he comes and ſeals the covenant with his own blood in the adminiſtration of this ordinance.

Well, if Jeſus Chriſt be thus preſent by way of *repreſentation*, *exhibition*, and *obſignation*, what is required of us that we may meet him, and be preſent with him? For it is not our mere coming hither that is a meeting with Chriſt; it is a work of faith: and there are three *acts of faith* whereby we may be preſent with Chriſt, who is thus preſent with us.

1. The firſt is by *recognition*, anſwering his *repreſentation*. As Chriſt in this ordinance doth repreſent his death unto us, ſo we are to remember it, and call it over. Pray conſider how things were done formerly in reference unto it. The paſchal lamb was an ordinance *for remembrance; it is a night to be had in remembrance*; and this they ſhould do for a remembrance: and it was to be eaten with bitter herbs: there was once a year a feaſt wherein all the ſins, iniquities, and tranſgreſſions of the children of Iſrael were called to remembrance; and it was to be done by greatly afflicting of their ſouls. If we intend to call to remembrance the death of Chriſt, we may do well to do it with ſome

bitter

bitter herbs; there ſhould be ſome *remembrance of ſin* with it, ſome *brokenneſs of heart* for ſin, with reſpect to him who was pierced and broken for us. Our work is to call over and ſhew forth the death of Chriſt. Pray, brethren, let us a little conſider, whether our hearts be ſuitably affected with reſpect to our ſins which were upon Jeſus Chriſt when he died for us, or no; leſt we draw nigh unto him with the outward bodily preſence, when our hearts are far from him.

2. If Chriſt be preſent with us by way of *exhibition*, we ought to be preſent by way of *admiſſion*. It will not advantage you or me, that Chriſt tenders himſelf unto us, unleſs we *receive* him. This is the great work; herein lies the main work upon all the members of the church. When we are to diſpenſe the word, the firſt work lies upon *miniſters*; and when the work is ſufficiently diſcharged, they will be a good ſavour unto God in them that believe, and in them that periſh: but in this ordinance, the main work lies upon *yourſelves*. If in the name of Chriſt we make a tender of him unto you, and he be not actually received, there is but half the work done; ſo that you are in a peculiar manner to ſtir up yourſelves, as having a more eſpecial intereſt in this duty, than in any other duty of the church whatſoever;

whatſoever; and you may take a better meaſure of yourſelves by your acting in this duty, than of us by our acting in the miniſtry. Let Chriſt be received into your hearts by faith and love, upon this particular tender that he aſſuredly makes in this ordinance of himſelf unto you; for, as I ſaid, he hath not invited you unto an empty painted feaſt or table.

3. Know what you come to meet him for, which is, to *ſeal the covenant*; ſolemnly to take upon yourſelves again the performance of *your part* of the covenant. I hope I ſpeak in a deep ſenſe of the thing itſelf, and that which I have much thought of. This is that which ruins the world, the hearing that God hath made a covenant of grace and mercy; it is preached to them, and declared unto them, and they think to be ſaved by this covenant, though they themſelves do not perform what the covenant requires on their part. What great and glorious words do we ſpeak in the covenant, that God gives himſelf over unto us to be our God! Brethren, there is our *giving ourſelves* unto God (to anſwer this) univerſally and abſolutely. If we give ourſelves unto the world, and to our luſts, and to ſelf, we are not to expect any benefit by God's covenant of grace. If it be not made

up by our *ſealing* of the covenant of grace, or by an univerſal reſignation of ourſelves in all that we are and do unto him, we do not meet Jeſus Chriſt; we diſappoint him when he comes to ſeal the covenant. Where is this people, ſaith Chriſt, that would enter into covenant with me? Let it be in our hearts to ſee him ſeal the covenant of grace as repreſented in this ordinance; and to take upon ourſelves the performance of what is required of us, by an univerſal giving up ourſelves unto God.

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DISCOURSE XI.

August 9. 1674.

I Shall now produce ſome few places of ſcripture, one eſpecially, that may adminiſter occaſion unto you for the exerciſe of faith, the great duty required of us at this time. You may do well to think of theſe words of the prophet concerning Jeſus Chriſt, concerning his ſufferings and death, which we are here gathered together in his name to remember. They are,

ISAIAH liii. 11.

He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied.

THERE are two things that the Holy Ghoſt minds us of in theſe words.

1. That Jeſus Chriſt was in a *great travail of ſoul* to bring forth the redemption and ſalvation of the church.

2. He minds us that Jeſus Chriſt was *ſatisfied*, and much rejoiced in the conſidera-

tion, the effects and fruits of the travail of his ſoul.

I ſhall ſpeak a word to both, and a word to ſhow you how both theſe things are called over in this ordinance, both the *travail* of the ſoul of Chriſt, and his *ſatisfaction* in the fruit of that travail.

Firſt, Chriſt was in a *great travail of ſoul* to bring forth the redemption and ſalvation of the church. It was a great work that Chriſt had to do. It is uſually ſaid, we are not ſaved as the world was made, by a *word*; but there was *travail* in it; it is the word whereby the bringing forth of children into the world is expreſſed; the travail of a woman. And there are three things in that travail; an *agony of mind; outcrying for help*; and *ſenſe of pain*. All theſe things were in the travail of the ſoul of Chriſt. I will name the ſcriptures to call them to your remembrance.

1. *He was in an agony*, Luke xxii. 44. An agony is an inexpreſſible conflict of mind about things dreadful and terrible. So it was with Chriſt. No heart can conceive, much leſs can tongue expreſs, the conflict that was in the ſoul of Jeſus Chriſt with the wrath of God, the curſe of the law, the pains of hell and death, that ſtood before him in this

this work of our redemption. There was an agony.

2. There was an *outcrying for help*; Heb. v. 7. *Who in the days of his fleſh offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him.* Such is the outcry of a perſon in travail, crying out unto them that are able to ſave them. So it was with Jeſus Chriſt when he was in the travail of his ſoul about our ſalvation. He made theſe ſtrong cries unto God, to him that was able to ſave him.

3. There was *pain* in it, which is the laſt thing in travail; ſo that he complained that *the pains of hell had taken hold upon him.* Whatever pain there was in the curſe of the law, in the wrath of God; whatever the juſtice of God did ever deſign to inflict upon ſinners, was then upon the ſoul of Jeſus Chriſt; ſo that he was in travail. That is the firſt thing I would mind you of; that, in the bringing forth the work of our redemption and ſalvation, the Lord Jeſus was in travail.

Secondly, It was a *ſatisfaction*, a rejoicing unto the Lord Jeſus Chriſt, to conſider the fruits and effects of this travail of his ſoul, which God had promiſed he ſhould ſee. He was ſatisfied in the proſpect he had of the fruit of the travail of his ſoul. So the apo-

ſtle tells us, Heb. xii. 2. that, *for the joy that was ſet before him*, which was the joy of bringing us unto God, of being the Captain of ſalvation unto them that ſhould obey him, *he endured the croſs, and deſpiſed the ſhame*; he went through all with a proſpect he had of the fruit of his travail; there would joy come out of it; the joy that was ſet before him; as he ſpeaks, Pſal. xvi. 6. where God preſents unto him what he ſhall have by this travail, what he ſhall get by it; ſaith he, *The lines are fallen unto me in a pleaſant place, yea I have a goodly heritage.* It is the ſatisfaction that Jeſus Chriſt (who is there ſpoken of only in that pſalm) takes in the fruit of the travail of his ſoul; he is contented with it. He doth not do as Hiram, who when Solomon gave him the twenty cities in the land of Galilee, calls them *Cabul, they were dirty, and they diſpleaſed him*, 1 Kings ix. 11. *&c.* No; but *the lines are fallen unto me in a pleaſant place*; he *rejoiced* in his travail. It is expreſſed, in my apprehenſion, to the height in Jer. xxxi. 25. 26. *I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul.* What follows? *Upon this I awaked, and beheld; and my ſleep was ſweet unto me.* They are the words of Jeſus Chriſt; and he ſpeaks concerning his death, wherein he was as

aſleep

aſleep in the grave. Now conſider what was the effect and fruit of it? It was ſweet unto Jeſus Chriſt after all the travail of his ſoul, that he had *ſatiated the weary ſoul*, and *repleniſhed every ſorrowful ſoul.*

In one word, both theſe things, the *travail* of the ſoul of Chriſt, and the *ſatisfaction* he took in the fruit of his travail, are repreſented unto us in this ordinance.

There is the *travail* of the ſoul of Chriſt to us in the manner of the participation of this ordinance, in the breaking of the bread, and in the pouring out of the wine, repreſenting unto us the breaking of the body of Chriſt, the ſhedding of his blood, and the ſeparation of the one from the other, which was the cauſe of his death. Now, though theſe were outward things in Chriſt, (becauſe the travail of his ſoul cannot be repreſented by any outward things, wherein the great work of our redemption lay), we are in this ordinance to be led through theſe outward things to the travail of the ſoul of Chriſt: we are not to reſt in the mere outward act or acts of the breaking of the body of Chriſt, and pouring out of his blood, the ſeparation of the one from the other, and of his death thereby, but through all them we are to inquire, what is under them? There was Chriſt's making his ſoul an offering for

ſin;

ſin; there was Chriſt's being made a curſe under them, Chriſt's travail of ſoul in an agony to bring forth the redemption and ſalvation of the church.

Brethren, let us be able by faith not only to look through theſe outward ſigns to that which makes the repreſentation itſelf unto us, the body and blood of Chriſt; but even with them and through them in the travail of the ſoul of Chriſt, the work that he was doing between God and himſelf for the redemption of the church.

And here is alſo a repreſentation made unto us of that *ſatisfaction* the ſoul of Chriſt received in the fruit of his travail, having appointed it in a particular manner to be done in remembrance of him. No man will appoint a remembrance of that which he doth not delight in. When Job had no more delight in his life, he deſired that the time of his birth might never be remembered. When God brought the children of Iſrael out of Egypt, whereby he exalted his glory, he appointed a paſſover, and ſaid, *It was a day greatly to be remembered;* becauſe the people had a great deliverance, and God received great glory and great ſatisfaction, therefore it was greatly to be remembered. We are to celebrate this ordinance in remembrance of Chriſt, and there-

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fore there is a repreſentation of that ſatisfaction which Jeſus Chriſt did receive in the travail of his ſoul, ſo that he never repented him of one groan, of one ſigh, of one tear, of one prayer, of one wreſtling with the wrath of God. It is matter of rejoicing, and to be remembered; and do you rejoice in the remembrance of it.

Again, It is apparent from hence, becauſe this ordinance is in an eſpecial manner an ordinance of *thankſgiving*; the bread that is bleſſed, or which we give thanks for; the cup which is bleſſed: Chriſt gave thanks. Now, if hereby we give thanks, it is to call to remembrance, not merely the travail of Chriſt's ſoul, but the ſucceſs of that travail; hereby all differences were made up between God and us; hereby grace and glory were purchaſed for us, and he became the Captain of ſalvation unto us.

To ſhut up all, here is by Chriſt's inſtitution, bread and wine provided for us; but it is bread broken, and wine poured out. There are two things in it, there is the *weak* part that is Chriſt's, there is the *nouriſhing* part that is given unto us: the Lord Chriſt hath choſen by this ordinance to repreſent himſelf by theſe things that are the ſtaff of our lives; they compriſe the whole nouriſhment and ſuſtenance of our bodies.

bodies. He hath ſo choſen to repreſent them by breaking and pouring out, that ſhall ſignify his ſufferings; here are both, as the bread is broken, and as the wine is poured out, there is the repreſentation of the travail of the ſoul of Chriſt to us: as bread is received, and the cup, which is the means of the nouriſhment of man's life, here is the fruit of Chriſt's death exhibited unto us, and his ſufferings. The Lord help us to look into the ſatisfaction that Chriſt received from this, that we may be partakers of the one and the other.

DIS.

DISCOURSE XII.

February 21. $167\frac{4}{5}$.

WE are met here to remember, to celebrate and ſet forth the death of Chriſt, to profeſs and plead our intereſt therein. And there are two things that we ſhould principally conſider in reference to ourſelves, and our duty, and the death of Chriſt. The firſt is, the *benefits* of it, and our *participation* of them; and the ſecond is, our *conformity* unto it: both are mentioned together by the apoſtle in

PHIL. iii. 10.

That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death.

I SHALL ſpeak a word or two (upon this occaſion of remembering the death of Chriſt) unto the latter clauſe, of our *being made conformable unto his death*, wherein a very great part

part of our due preparation unto this ordinance doth conſiſt; and for the furtherance whereof we do in an eſpecial manner wait upon God in this part of his worſhip. Therefore I ſhall in a few words, mind you wherein we ought to be conformable unto the death of Chriſt, and how we are advantaged therein by this ordinance.

We are to be conformable unto the death of Chriſt, in the *internal, moral cauſe* of it, and in the *external means* of it.

The *cauſe* of the death of Chriſt, was *ſin*. The *means* of the death of Chriſt, was *ſuffering*. Our being conformable unto the death of Chriſt, muſt reſpect ſin and ſuffering.

The procuring cauſe of the death of Chriſt was *ſin*. He died for ſin; he died for our ſin; our iniquities were upon him, and were the cauſe of all the puniſhment that befel him.

Wherein can we be conformable unto the death of Chriſt with reſpect unto ſin? We cannot die for ſin. Our hope and faith is, in and through him, that we ſhall never die for ſin. No mortal man can be made like unto Chriſt in ſuffering for ſin. Thoſe that undergo what he underwent, becauſe they were unlike him, muſt go to hell, and be made more unlike him to eternity. Therefore the apoſtle tells us, that our conformity un-

to the death of Chriſt with reſpect unto ſin lies in this, that as he died *for* ſin, ſo we ſhould die *unto* ſin; that that ſin which he died for, ſhould die in us. He tells us ſo, Rom. vi. 5. *We are planted together in the likeneſs of his death;* we are made conformable unto the death of Chriſt, planted into him, ſo as to have a likeneſs to him in his death. Wherein? *Knowing that our old man is crucified with him,* ſaith he, ver. 6. It is the crucifixion of the old man, the crucifying of the body of ſin, the mortifying of ſin, that makes us conformable unto the death of Chriſt as to the internal moral cauſe of it, that procures it. So another apoſtle tells us, 1 Pet. iv. 1. 2. *Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh, hath ceaſed from ſin; that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.* Here is our conformity to Chriſt, as he ſuffered in the fleſh, that we ſhould no longer live to our luſts, nor unto the will of man, but unto the will of God. And, brethren, let me tell you, he who approacheth unto this remembrance of the death of Chriſt, that hath not laboured, that doth not labour for conformity to his death in the univerſal mortification of all

ſin, runs a hazard to his ſoul, and puts an affront upon Jeſus Chriſt. O let none of us come in a way of thankfulneſs to remember the death of Jeſus Chriſt, and bring along with us the murderer whereby he was ſlain. To harbour with us, and bring along with us to the death of Chriſt, unmortified luſts and corruptions, ſuch as we do not continually and ſincerely endeavour to kill and mortify, is to come and upbraid Chriſt with his murderer, inſtead of obtaining any ſpiritual advantage; what can ſuch poor ſouls expect?

To be conformable unto the death of Chriſt as to the *outward means*, is to be conformable unto him in *ſuffering*. We here remember Chriſt's ſufferings. And I am perſuaded, and hope I have conſidered it, that he who is unready to be conformable unto Chriſt in ſuffering, was never upright and ſincere in endeavouring to be conformable unto Chriſt in the killing of ſin; for we are called as much to the one as to the other. Chriſt hath ſuffered for us, *leaving us an example*, that we ſhould alſo ſuffer when we are called thereunto. And our unwillingneſs to ſuffer like unto Chriſt, ariſes from ſome unmortified corruption in our hearts, which we have not endeavoured to ſubdue, that we may be

like

like unto Chriſt in the mortification and death of ſin.

There are four things required that we may be conformable unto the death of Chriſt in ſuffering; for we may ſuffer, and yet not be like unto Chriſt in it nor by it.

1. The firſt is, that we ſuffer *for* Chriſt. 1 Pet. iv. 15. 16. *Let none ſuffer as a murderer, or as a thief, or as an evil doer*, &c. *But if any man ſuffer as a Chriſtian, let him not be aſhamed.* To ſuffer *as a Chriſtian*, is to ſuffer *for* Chriſt; for the name of Chriſt; for the truths of Chriſt; for the ways of Chriſt; for the worſhip of Chriſt.

2. It is required, that we ſuffer in the *ſtrength* of Chriſt; that we do not ſuffer in the ſtrength of our own will, our own reaſon, our own reſolutions; but that we ſuffer, I ſay, in the ſtrength of Chriſt. When we ſuffer aright, *it is given unto us in the behalf of Chriſt, not only to believe on him, but to ſuffer for him.* As all other graces are to be derived from Chriſt, as our head and root, ſtock and foundation; ſo in particular that grace which enables us to ſuffer for Chriſt, muſt be from him. And we do well to conſider whether it be ſo or no; for if it be not, all our ſufferings are loſt, and not acceptable to him. It is a ſacrifice

without *ſalt*, yea without an *heart*, that will not be accepted.

3. It is required, that we ſuffer in *imitation* of Chriſt, as making him our *example*. We are not to take up the croſs, but with deſign to follow Chriſt. Take up the croſs, is but half the command; *Take up the croſs, and follow me*, is the whole command; and we are to ſuffer willingly and chearfully, or we are the moſt unlike Jeſus Chriſt in our ſufferings of any perſons in the world. Chriſt was willing and chearful, *Lo, I come to do thy will: I have a baptiſm to be baptized with, and how am I ſtraitened till it be accompliſhed?* ſaith he. And,

4. We are to ſuffer to the *glory* of Chriſt. Theſe are things wherein we ought to endeavour conformity to the death of Chriſt, that we now remember. I pray, let none of us truſt to the outward ordinance, the performance of the outward duty. If theſe things be not in us, we do not remember the Lord's death in a right manner.

How may we attain ſtrength and ability from this ordinance, to be made conformable to his death, that we may not come and remember the death of Chriſt, and go away and be more unlike him than formerly?

There is power to this end communicated to us *doctrinally*, *morally*, and *ſpiritually*.

There

There is no ſuch ſermon to *teach mortification of ſin*, as the commemoration of the death of Chriſt. It is the greateſt outward inſtruction unto this duty that God hath left unto his church; and I am perſuaded which he doth moſt bleſs to them who are ſincere. Do we ſee Chriſt eminently crucified before our eyes; his body broken, his blood ſhed for ſin; and is it not of powerful inſtruction to us, to go on to mortify ſin? He that hath not learned this, never learned any thing aright from this ordinance, nor did he ever receive any benefit from it. There is a conſtraining power in this inſtruction to put us upon the mortification of ſin; God grant we may ſee the fruit of it. It hath a *teaching* efficacy; it teaches, as it is peculiarly bleſſed of God to this end and purpoſe. And I hope many a ſoul can ſay, that they have received that encouragement, and that ſtrength by it, as that they have been enabled to more ſteadineſs and conſtancy in fighting againſt ſin, and have received more ſucceſs afterwards.

There is a *moral* way whereby it communicates ſtrength to us; becauſe it is our duty *now* to engage ourſelves unto this very work, meeting at the death of Chriſt, it is our duty to engage ourſelves unto God, and that gives ſtrength. And I would beg of you

all, brethren, that not one of us would paſs through or go over this ordinance, this repreſentation of the death of Chriſt, without a freſh obligation to God to abide more conſtant and vigorous in the mortification of ſin; we all need it.

And laſtly, A *ſpiritual beholding* of Chriſt by faith, is the means to change us into the image and likeneſs of Chriſt. Beholding the death of Chriſt by faith as repreſented to us in this ordinance, is the means to change us into his image and likeneſs, and make us conformable unto his death, in the death of ſin in us.

(1.) Take this inſtruction from the ordinance, as you believe in Chriſt, as you love him, as you deſire to remember him, Sin ought to be *mortified*, that we may be conformed unto him in his death.

(2.) That we do every one of us bring our ſouls under an *engagement* ſo to do, which is required of us in the very nature of the duty.

(3.) That we labour by faith ſo to *behold* a dying Chriſt, that *ſtrength* may thence iſſue forth for the death of ſin in our ſouls.

DIS-

DISCOURSE XIII.

April 18. 1675.

I HAVE generally on this occaſion fixed on ſomething particular that may draw forth and guide preſent meditation; but I ſhall at preſent enter on what may be farther carried on, and ſpeak a little to you about the *nature* and *uſe* of the ordinance itſelf, in which, it may be, ſome of us (for there are of all degrees and ſizes of knowledge in the church) may not be ſo well inſtructed. God has taught us, that the uſing of an ordinance will not be of advantage to us, unleſs we underſtand the inſtitution, and the nature and the ends of it. It was ſo under the Old Teſtament, when their worſhip was more carnal, yet God would have them to know the nature and the reaſon of that great ordinance of the paſſover, as you may ſee in Exod. xii. 24.—27. *And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever. And it ſhall come to paſs when ye be come to the land, which*

the

the Lord will give you, according as he hath promiſed, that ye ſhall keep this ſervice. And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice? that ye ſhall ſay, It is the ſacrifice of the Lord's paſſover, &c. Carry along with you the *inſtitution;* it is the *ordinance* of God, *you ſhall keep this ſervice:* then you muſt have the *meaning* of it, which is this, *it is the Lord's paſſover;* and the *occaſion* of the inſtitution was this, *the Lord paſſed over our houſes when he ſmote the Egyptians, and delivered us out of Egypt.* There is a great myſtery in that word, *it is the ſacrifice of the Lord's paſſover:* their deliverance was by the *blood* of a *ſacrifice;* it was a ſacrifice which made them look to the great ſacrifice, *Chriſt our paſſover, who was ſacrificed for us.* And there is a myſtical inſtruction, *It is the Lord's paſſover*, ſays he; it is a pledge and ſign of the Lord's paſſing over and ſparing the Iſraelites, for it was not itſelf the Lord's paſſover. Chriſt ſays, *This is my body*, that is, a pledge and token of it. Under the Old Teſtament God would not have his people to obſerve this great ſervice and ordinance, but they ſhould know the *reaſon* of it, and the *end* and *riſe* of it, that it might be a ſervice of faith.

All theſe things are clearly compriſed, in reference

reference unto this ordinance of the Lord's ſupper, in thoſe words of the apoſtle,

1 Cor. xi. 23. 24. 25. 26.

For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

You have both the inſtitution and the nature, the uſe and ends of this ordinance in theſe words; and I ſhall ſpeak ſo briefly to them, and under ſuch ſhort heads, as thoſe who are young and leſs experienced may do well to retain.

Firſt, There is the *inſtitution* of it: *I received it*, ſaid he, *from the Lord*: and he received it on this account, that *the Lord appointed* it; and if you would come in faith unto

unto this ordinance, you are to conſider two things in this inſtitution.

1. The *authority* of Chriſt. It was *the Lord:* the Lord, the Head and King of the church; our Lord, our Lawgiver, our Ruler, he has appointed this ſervice; and if you would have your performance of it an act of obedience, acceptable to God, you muſt get your conſcience influenced with the authority of Chriſt, that we can give this reaſon in the preſence of God, why we come together to perform this ſervice, it is becauſe Jeſus Chriſt our Lord has *appointed* it; he hath required it of us: and what is done in obedience to his command, that is a part of our reaſonable ſervice, and therein we are accepted with God.

2. In the inſtitution of it there is alſo his *love*, which is manifeſted in the *time* of its appointment; the Lord Jeſus, *in that ſame night in which he was betrayed.* One would think, that our Lord Jeſus Chriſt, who knew all the troubles, the diſtreſſes, the anguiſh, the ſufferings, the derelictions of God, which were coming upon him, and into which he was juſt now entering, would have had ſomething elſe to think of beſides this proviſion for his church. But his heart was filled with love to his people; and that love which carried him to all that darkneſs and difficulty

difficulty that he was to go through, that love at the ſame time did move him to inſtitute this ordinance for the benefit and advantage of his church. And this I ſhall only ſay, that that heart which is made ſpiritually ſenſible of the love of Jeſus Chriſt in the inſtitution of this ordinance, and in what this ordinance doth repreſent, is truly prepared for communion with Chriſt in this ordinance. O let us all labour for this in particular, if poſſible, that, through the power of the Spirit of God, we may have ſome impreſſions of the love of Chriſt on our hearts! Brethren, if we have not brought it with us, if we do not yet find it in us, I pray let us be careful to endeavour, that we do not go away without it. Thus you have what is to be obſerved in the inſtitution itſelf, the *authority* and the *love* of Chriſt.

Secondly, I ſhall ſpeak to the *uſe* and *ends* of this ordinance; and they are three, 1. *Recognition*; 2. *Exhibition*; and, 3. *Profeſſion*.

1. *Recognition*, that is, the ſolemn calling over and remembrance of what is intended in this ordinance.

There is an *habitual* remembrance of Chriſt, what all believers ought continually to carry about them: and here lies the difference between thoſe that are ſpiritual, and thoſe that are carnal; they all agree that Chriſtians ought

ought to have a continual remembrance of Chriſt; but what way ſhall we obtain it? Why, ſet up images and pictures of him in every corner of the houſe and chapel, that is to bring Chriſt to remembrance; that way carnal men take for this purpoſe. But the way believers have to bring Chriſt to remembrance, is by the Spirit of Chriſt working through the word. We have no image of Chriſt but the *word*; and the Spirit repreſents Chriſt to us thereby, wherein he is evidently crucified before our eyes. But this recognition I ſpeak of, is a ſolemn remembrance in the way of an *ordinance*, wherein unto the internal actings of our minds, there is added the external repreſentation of the *ſigns* that God has appointed, *Do this in remembrance of me.* It is twice mentioned in ver. 24. 25.

Concerning this remembrance we may conſider two things. (1.) What is the *object* of this remembrance, or recognition; and, (2.) What is the *act* of it. What we are to remember, and what is that act of remembrance that is acceptable to God in this ordinance.

(1.) What is the *object* of this remembrance. The object of this remembrance principally is Chriſt: but it is not Chriſt *abſolutely* conſidered; it is Chriſt in thoſe *circumſtances*

cumſtances wherein he then was: *Do it in remembrance of me*, ſaith he, as I am ſent of God, deſigned to be a ſacrifice for the ſins of the elect, and as I am now going to die for that end and purpoſe; to do it ſo in remembrance of me. Wherefore there are theſe four things that we are to remember of Chriſt as propoſed in thoſe circumſtances wherein he will be remembered. And I will be careful not to mention any thing but what the meaneſt of us may bring into preſent exerciſe at the ordinance.

[1.] Remember the *grace* and *love* of God, even the Father, in *ſending Chriſt*, in ſetting him forth and propoſing him to us. This is every where mentioned in ſcripture. We are minded of this in ſcripture, whenever we are called to thoughts of the death of Chriſt: John iii. 16. *God ſo loved the world, as to give his only begotten Son.* Rom. iii. 25. *God ſet him forth to be a propitiation, through faith in his blood.* Rom. v. 8. *God commendeth his love to us, in that while we were yet ſinners, Chriſt died for us.* Remember, I pray you, the unſpeakable grace and love of God in ſending, giving, and ſetting forth Jeſus Chriſt to be the propitiation.

Now how does this ordinance guide us in calling this love and grace of God to remembrance? Why in this, in that it is in

the way of a furniſhed table provided for us. So God has expreſſed his love in this matter: Iſ. xxv. 6. *In this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.* The preparation of the table here is to mind us to call to remembrance the love and grace of God, in ſending and exhibiting his Son Jeſus Chriſt to be a ranſom and propitiation for us. That is the firſt thing.

[2.] Remember in particular, the *love* of Jeſus Chriſt, as God-man, in *giving himſelf for us.* This love is frequently propoſed to us with what he did for us; and it is repreſented peculiarly in this ordinance: *Who loved me, and gave himſelf for me,* ſays the apoſtle. Faith will never be able to live upon the laſt expreſſion, *Gave himſelf for me,* unleſs it can riſe up to the firſt, *Who loved me.* Rev. i. 5. 6. *Who loved us, and waſhed us from our ſins in his own blood,* &c.

I think we are all ſatisfied in this, that, in calling Chriſt to remembrance, we ſhould in an eſpecial manner call the *love* of Chriſt to remembrance. And that ſoul in whom God ſhall work a ſenſe of the love of Chriſt in any meaſure, (for it is paſt comprehenſion, and our minds and ſouls are apt to loſe themſelves in it, when we attempt to fix our thoughts

thoughts upon it), that he who is God-man ſhould do this for us, it is too great for any thing but faith, which can reſt in that which it can no way comprehend, if it go to try the depth, and breadth, and length of it, to fathom its dimenſions, and conſider it with reaſon; for it is paſt all underſtanding; but faith can reſt in what it cannot comprehend. So ſhould we remember the love of Chriſt, of him who is God-man, who gave himſelf for us, and will be remembered in this ordinance.

[3.] We ſhall not manage our ſpirits aright as to this firſt part of the duty, the end of the ordinance in *recognition*, unleſs we call over and remember what was the *ground* upon which the profit and benefit of the ſufferings of Chriſt doth redound to us.

Let us remember, that this is no other but that *eternal covenant* and compact that was between the Father and the Son, that Chriſt ſhould undertake for ſinners, and that what he did in that undertaking ſhould be done on their behalf, ſhould be reckoned to them, and accounted as theirs. So our Saviour ſpeaks, Pſal. xl. 6. 7. *Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt offering and ſin offering haſt thou not required. Then ſaid I, Lo, I come: in the volume of the book it is written of me*, &c.

Chriſt does that in our behalf, which ſacrifice and burnt-offerings could not perform. We have this covenant declared at large, Iſ. liii. 10. 11. *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed*, &c. Pray, brethren, be wiſe and underſtanding in this matter, and not children in calling over and remembering Chriſt in this ordinance. Remember the counſel of peace that was between them both, when it was agreed on the part of Chriſt, to undertake and anſwer for what we had done; and upon the part of God the Father, that, upon his ſo doing, righteouſneſs, life, and ſalvation ſhould be given to ſinners.

[4.] Remember the *ſufferings* of Chriſt. This is a main thing. Now, the ſufferings of Chriſt may be conſidered three ways. 1.) The ſufferings in his *ſoul*. 2.) The ſufferings in his *body*. 3.) The ſufferings of his *perſon*, in the diſſolution of his human nature, ſoul and body, by death itſelf.

1.) Remember the ſufferings in his *ſoul*: and they were of two ſorts, (1. *Privative*; his ſufferings in the deſertion and derelict of God his Father; and, (2. *Poſitive*: in the emiſſion of the ſenſe of God's wrath, and the curſe of the law on his ſoul.

(1. The head of Chriſt's ſufferings was in the

the *divine deſertion*, whence he cried out, *My God, my God, why haſt thou forſaken me?* It is certain, Chriſt was forſaken of God; he had not elſe ſo complained; forſaken of God in his ſoul; how? the divine nature in the ſecond perſon did not forſake the human; nor did the divine nature in the third perſon forſake the human, as to the whole work of ſanctification and holineſs, but kept alive in Chriſt all grace whatſoever, all grace in that fulneſs whereof he had ever been partaker. But the deſertion was as to all influence of comfort, and all evidence of love from God the Father, who is the fountain of love and comfort adminiſtered by the Holy Ghoſt. Hence ſome of our divines have not ſpared to ſay, that Chriſt did deſpair in that great cry, *My God, my God*, &c. Now *deſpair* ſignifies two things; a total want of the evidence of faith, as to acceptance with God; and, a reſolution in the ſoul to ſeek no farther after it, and not to wait for it from that fountain. In the firſt way Chriſt did deſpair; that is, penal only; in the latter, he did not, that is, ſinful alſo. There was a total interception of all *evidence* of love from God, but not a *ceaſing* in him to wait upon God for the manifeſtation of that love in his appointed time. Remember Chriſt

was thus forſaken, that his people might never be forſaken.

(2. There were ſufferings *poſitive* in his ſoul, when he was made ſin and a curſe for us, and had a ſenſe of the wrath and anger of God on his ſoul. This brought thoſe expreſſions concerning him, and from him; *He began to be ſore amazed, and ſaid, My ſoul is exceeding ſorrowful even unto death. He was in an agony.* I deſire no more for my ſoul everlaſtingly to confute that blaſphemy, That Chriſt died only as a martyr to confirm the truth he had preached, but the conſideration of this one thing. For courage, reſolution, and chearfulneſs are the principal virtues and graces in him who dies only as a martyr; but for him who had the weight of the wrath of God, and the curſe of the law upon his ſoul, it became him to be *in an agony*, to *ſweat great drops of blood*, to cry out, *My God, my God, why haſt thou forſaken me?* which, had he been called to for nothing elſe but barely to confirm the truth he had preached, he would have done without much trouble or ſhaking of mind.

I ſhall not now ſpeak of the ſufferings in his *body*, which I am afraid we do not conſider enough. Some poor ſouls are apt to conſider nothing but the ſufferings of his body, and ſome do not enough conſider them.

We

We may call this over ſome other time, as alſo the ſufferings of his perſon in the diſſolution of his human nature, by a ſeparation of the ſoul from the body, which was alſo compriſed in the curſe.

Do this in remembrance of me. What are we to remember? Theſe are things of no great reſearch; they are not hard and difficult, but ſuch as we all may come up to the practice of in the adminiſtration of this very ordinance. Remember the unſpeakable grace and love of God in ſetting forth Chriſt to be a propitiation. Remember the love of Chriſt who gave himſelf for us, notwithſtanding he knew all that would befal him on our account: remember the compact and agreement between the Father and the Son, that what was due to us he ſhould undergo, and the benefit of what he did ſhould redound to us: remember the greatneſs of the work he undertook for theſe ends; in the ſufferings of his whole perſon, when he would redeem his church with his own blood.

(2.) One word for the *act* of remembrance, and I have done. How ſhall we remember? Remembrance in itſelf is a ſolemn calling over of what is true and paſt; and there are two things required in our remembrance;

membrance; the firſt is, *faith*; and the ſecond is, *thankfulneſs*.

[1.] *Faith*; ſo to call it over as to believe it. But who does not believe it? Why, truly, brethren, many believe the ſtory of it, or the fact, who do not believe it to that advantage for themſelves, as they ought to do. In a word, we are ſo to believe it, as to put our truſt for life and ſalvation in thoſe things that we call to remembrance. Truſt and confidence belong to the eſſence of ſaving faith. So remember theſe things as to place your truſt in them. Shall I gather up your workings of faith into one expreſſion? the apoſtle calls it, Rom. v. 11. *the receiving the atonement*. If God help us afreſh to receive the atonement at this time, we have diſcharged our duty in this ordinance; for here is the atonement propoſed from the love of God, and from the love of Chriſt, by virtue of the compact between the Father and the Son, through the ſufferings and ſacrifice of Chriſt in his whole perſon, ſoul and body. Here is an atonement with God propoſed unto us; the working of our faith is to receive it, or to believe it ſo as to *approve* of it as an excellent way, full of wiſdom, goodneſs, holineſs, to embrace it and truſt in it.

[2.] Remember that among the offerings of

of old, which were appointed to ſhadow out the death of Chriſt, there was a *thank-offering*, for there was a burning of the fat upon the altar of thank offering, to ſignify there was thankfulneſs to God always as part of the remembrance of the ſacrifice that Chriſt made for us. Receive the atonement, and be thankful.

The Lord lead us into the practice of theſe things.

DIS-

DISCOURSE XIV.

THE laſt time I ſpake to you on this occaſion, I told you that the grace of God, and our duty in this ordinance, might be drawn under the three heads of *recognition*, or calling over, of *exhibition*, and of *profeſſion*. The firſt of theſe I then ſpake unto, and ſhewed you what we are to recognize or call over therein.

The ſecond thing is, *exhibition* and *reception*; *exhibition* on the part of Chriſt, *reception* on our part, wherein the eſſence of this ordinance doth conſiſt. I ſhall briefly explain it to you, rather now to ſtir up faith unto exerciſe, than to inſtruct in the doctrine. And that we may exerciſe our faith aright, we may conſider,

I. Who it is that makes an exhibition, that offers, propoſes, and gives ſomething to us at this time in this ordinance.

II. What it is that is exhibited, propoſed, and communicated in this ordinance. And,

III. How or in what manner we receive it.

I. Who

I. Who is it that makes this exhibition? It is *Chriſt* himſelf. When Chriſt was given for us, God the Father gave him, and ſet him forth to be a propitiation; but in this exhibition it is Chriſt himſelf, I ſay, that is the immediate exhibitor. The tender that is made of, whatever it be, it is made by Chriſt. And, as our faith ſtands in need of directions and boundaries to be given to it in this holy duty, it will direct our faith to conſider Jeſus Chriſt preſent among us by his *Spirit*, and by his *word*, making this tender, or this exhibition unto us. It is Chriſt that does it, which calls out our faith unto an immediate exerciſe on his *perſon*.

II. What is it Chriſt does exhibit and propoſe to us? 1. Not empty and outward ſigns. God never inſtituted ſuch things in his church. From the foundation of the world, he never deſigned to feed his people with ſuch outward ſymbols. Thoſe under the Old Teſtament were not empty, though they had not a fulneſs like thoſe under the New: they had not a fulneſs, becauſe they had reſpect to what was yet to come, and could not be filled with that light, that grace, that evidence of the things themſelves, as the preſent ſigns are, which are accompliſhed. Chriſt doth not give us empty ſigns.

Nor, 2. does Chriſt give us his fleſh and blood,

blood, taken in a carnal ſenſe. If men would believe him, he has told us a long time ago, when that doubt aroſe upon that declaration of his eating his fleſh and drinking his blood, John vi. 52. (though he did not then ſpeak of the ſacrament, but of that which was the eſſence and life of it), *How can this man give us his fleſh to eat?* He told us, that eating his fleſh profited nothing in that way they thought of eating it; for they apprehended, as the Papiſts do now, that they were to eat fleſh, body, bones and all. Why, ſays he, *the fleſh profits nothing; it is the Spirit that quickens;* that power that is to be communicated to you is by the Spirit. So that Chriſt does not give us his fleſh and blood in a carnal manner, as the men at Capernaum thought, and others look for. This would not feed our ſouls.

But then, what is it that Chriſt does exhibit, that we may exerciſe our faith upon? I ſay, it is *himſelf* as immediately diſcharging his great office of a *Prieſt*, being ſacrificed for us. It is himſelf as accompanied with all the benefits of that great part of his mediation in dying for us. May the Lord ſtir up our hearts to believe, that the tender Chriſt makes unto us is originally and principally of himſelf, becauſe all the benefits of his

his mediation ariſe from that fountain and ſpring, when God purchaſed the church with his own blood. A way this is which the Lord Jeſus Chriſt, who is the wiſdom of God, has found out and appointed to make a ſpecial tender of his perſon to our ſouls, to be received by us. And he tenders himſelf in the diſcharge of his mediation, in the moſt amiable and moſt glorious repreſentation of himſelf to the ſoul of a ſinner. Chriſt is glorious in himſelf, in all his offices, and in all the repreſentations that are made of him in the ſcripture unto our faith; but Chriſt is moſt amiable, moſt beautiful, moſt glorious to the ſoul of a believing ſinner, when he is repreſented as dying, making atonement for ſin, making peace for ſinners, as bearing our iniquities, ſatisfying the wrath of God, and curſe of the law, to draw out our hearts unto faith and love. Chriſt in this ordinance makes ſuch a repreſentation of himſelf as bleeding for us, making atonement for our ſins, and ſealing the everlaſting covenant: and he propoſes himſelf unto us with all the benefits of his death, of that redemption he wrought out for us, peace with God, making an end of ſin, bringing in everlaſting righteouſneſs, and the like. I intend only to remind you of theſe things, for we are at a loſs ſometimes

as to the exerciſe of faith in and under this duty.

III. There remains to be conſidered, *reception*; for unleſs it be received, there is nothing done to any ſaving purpoſe. Notwithſtanding all this tender that is made, the iſſue of all the benefit and conſolation lies upon receiving.

There are two ways whereby we do receive Chriſt.

1. We receive him *ſacramentally*, by obedience in church-order. And, 2. We receive him *ſpiritually* and really by faith, or believing in him.

1. We receive him *ſacramentally*. This conſiſts in the due and orderly performance of what he has appointed in his word for this end and purpoſe, that therein and thereby he may exhibit himſelf to our ſouls. It doth not conſiſt (as ſome have thought) in partaking of the elements; that is but one part of it, and but one ſmall part. Our ſacramental reception conſiſts in the due obſervation of the whole order of the inſtitution according to the mind of Chriſt.

2. *Spiritually*, we receive him by faith: and if we could rightly underſtand that ſpecial act of faith which we are to exerciſe in the reception of Chriſt, when he does thus exhibit himſelf to us, then ſhould we glorify God,

God, then ſhould we bring in advantage to our own ſouls.

I have but a word to ſay, and that is this, It is that acting of faith which is now required of us, which draws neareſt unto *ſpiritual, ſenſible experience.* Faith has many degrees and many acts, ſome at a kind of diſtance from the object, in mere *reliance* and *recumbency;* and many other acts of faith make very near approaches to the object, and riſe up to *ſenſible experience.* It ſhould be (if God would help us) ſuch an act of faith as riſes up neareſt to a ſenſible experience. It is that which the Holy Ghoſt would teach us by this ordinance, when we receive it by eating and drinking, which are things of ſenſe; and things of ſenſe are choſen to expreſs faith wrought up to an experience. And they who had ſome apprehenſion hereof, that it muſt be a peculiar acting of faith and riſing up to a ſpiritual experience, but finding nothing of the light and power of it in their own ſouls, gave birth to *tranſubſtantiation,* that they might do that with their mouths and teeth, which they could not do with their ſouls.

Faith ſhould riſe up to an experience in two things, (1.) In *repreſentation.* (2.) In *incorporation.*

(1.) The thing we are to aim at, to be car-

ried unto by faith in this ordinance, is, that there may be a *near* and *evident repreſentation* of Chriſt in his tender unto our ſouls; faith being ſatisfied in it; faith being in this matter the evidence of things not ſeen, making it exiſt in the ſoul, making Chriſt more preſent to the ſoul than he would be to our bodily eyes, if he was among us; more aſſuredly ſo. Faith ſhould riſe up to evidence in that near and cloſe repreſentation it makes of Chriſt in this exhibition of himſelf.

And, (2.) Faith is to anſwer the end of eating and drinking, which is *incorporation*. We are ſo to receive Chriſt, as to receive him into a ſpiritual incorporation, that the fleſh and blood of Chriſt, as communicated in this ordinance through faith, may be turned and changed in our hearts into ſpiritual vital principles, and unto growth and ſatisfaction. Theſe are the three things we receive by nouriſhment, and wherein incorporation does conſiſt; there is an increaſe and quickening of vital principles, there is growth, and there is ſatisfaction in receiving ſuitable food and nouriſhment. Faith, I ſay, ſhould riſe up to theſe three things in its acts. I mention theſe things to direct the actings of our faith in this holy adminiſtration.

DIS-

DISCOURSE XV.

September 5. 1675.

I SHALL offer a few words to direct you in the preſent exerciſe of faith in this ordinance. I deſign no more but to give occaſion to that particular exerciſe of faith which is now required of us, whereby we may ſanctify the name of God in a due manner, give glory to him by believing, and receive eſtabliſhment unto our own ſouls: and I would do it by minding you of that word of our Lord Jeſus Chriſt in

JOHN xii. 32.

And I, if I be lifted up from the earth, will draw all men unto me.

WHAT he means by *his lifting up*, the evangeliſt expounds in the next words, which are theſe, *This he ſpake, ſignifying what death he ſhould die.* So that the lifting up of Chriſt on the *croſs*, is that which he lays as the foundation of his *drawing ſin-*

ners unto him. No ſinner will come near to Chriſt, unleſs he be drawn; and to be drawn, is to be made willing to come unto him, and to follow him in chains of love. Chriſt draws none to him, whether they will or no; but he caſts on their minds, hearts and wills, the cords of his grace and love, working in them powerfully, working on them kindly, to cauſe them to chuſe him, to come to him and to follow him. *Draw me, we will run after thee.* The great principle and fountain from whence the drawing efficacy and power of grace doth proceed, is, from the lifting up of Chriſt. Drawing grace is manifeſted in, and drawing love proceeds from, the ſufferings of Jeſus Chriſt on the croſs.

But that which I would juſt mind you of at preſent is this, that the *look* of *faith* unto Chriſt as lifted up, is the only means of bringing our ſouls near to him. Our faith is often expreſſed by *looking unto Chriſt*, Iſ. xlv. 22. *Look unto me*, ſays he, *and be ye ſaved, all the ends of the earth.* The concluſion is, that thoſe who ſo look unto him, ſhall be juſtified and ſaved. Iſ. lxv. 1. *Behold me, behold me.* And it is the great promiſe of the efficacy of the Spirit poured out upon us, that we *ſhall look unto him whom we have pierced*, Zech. x. 12. God calls us to look off from all other things, look off

from

from the law, look off from ſelf, look off from ſin, look *only* unto Chriſt. Is Chriſt ſaid to be lifted up in his death? and to die that manner of death wherein he was lifted up on the croſs? ſo it was expreſſed in the type; the brazen ſerpent was lifted up on a pole, that thoſe who were ſmote with the fiery ſerpents might look to it. If the ſoul can but turn an eye of faith unto Jeſus Chriſt as thus lifted up, it will receive healing; though the ſight of one be not ſo clear as the ſight of another. All had not a like ſharpneſs of ſight that looked to the brazen ſerpent; nor have all the like vigour of faith to look to Chriſt; but one ſincere look to Chriſt is pleaſing to him, ſo as he ſays, Cant. iv. 9. *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, thou haſt raviſhed my heart with one of thine eyes.* A ſoul ſenſible of guilt and ſin, that caſts but one look of faith to Chriſt as lifted up, it even raiſes the heart of Chriſt himſelf, and ſuch a ſoul ſhall not go away unrefreſhed, unrelieved.

Now, brethren, the end of this ordinance is to lift up Chriſt in *repreſentation*: as he was lifted up really on the croſs, and as in the whole preaching of the goſpel Chriſt is evidently crucified before our eyes, ſo more eſpecially in the adminiſtration of this ordinance. Do we ſee then wherein the ſpecial

acting

acting of faith in this ordinance does conſiſt? God forbid we ſhould neglect the ſtirring up our hearts unto the particular acting of faith in Jeſus Chriſt, who herein is lifted up before us. That which we are to endeavour in this ordinance is, to get a view by faith, faith working by thoughts, by meditation, acting by love; a view of Chriſt as lifted up, that is, as bearing our iniquities in his own body on the tree. What did Chriſt do on the tree? what was he lifted up for, if it was not to bear our ſins? Out of his love and zeal to the glory of God, and out of compaſſion to the ſouls of men, Chriſt bore the guilt and puniſhment of ſin, and made expiation for it. O that God in this ordinance would give our ſouls a view of him! I ſhall give it to myſelf, and to you in charge at this time: If we have a view of Chriſt by faith as lifted up, our hearts will be drawn nearer to him. If we find not our hearts in any manner drawn nearer to him, it is much to be feared we have not had a view of him as bearing our iniquities. Take therefore this one remembrance as to the acting of faith in the adminiſtration of this ordinance, labour to have it fixed upon Chriſt as bearing ſin, making atonement for it, with his heart full of love to accompliſh a cauſe in righteouſneſs and truth.

DIS-

DISCOURSE XVI.

October 31. 1675.

TO whet our minds, and lead us to a particular exercise of faith and love in this duty, I shall add a few words from that scripture which I have already spoken something to, upon this occasion, *viz.*

JOHN xii. 32.

And I, if I be lifted up from the earth, will draw all men unto me.

THIS *lifting up*, as I said before, was the lifting up of Christ on the *cross*, when, as the apostle Peter tells us, *he bore*, or as the word is, he *carried up our sins in his own body on the tree.* Christ died for three ends, 1. To answer an institution. 2. To fulfil a type. And, 3. To be a moral representation of the work of God in his death.

1. It was to answer the institution, that *he who was hanged on a tree was accursed of God*, Deut. xxi. 23. There were many other

ther ways appointed of God to put malefactors to death among the Jews; ſome were ſtoned, in ſome caſes they were burned with fire; but it is only by God appointed, that *he that was hanged on a tree was accurſed of God:* and Chriſt died that death, to ſhew, that it was he who underwent the curſe of God, as the apoſtle ſhews, Gal. iii. 13. *He was made a curſe for us, as it is written, Curſed is every one that hangeth on a tree.*

2. Chriſt died that death to fulfil a type. For it was a bloody and moſt painful death, yet it was a death wherein a bone of him was not broken, typified of him in the paſchal lamb, of which not a bone was to be broken. Chriſt was lifted up on the croſs to fulfil that type, that though his death was bitter, lingering, painful, ſhameful, yet not a bone was broke; that every one might have an whole Chriſt, an entire Saviour, notwithſtanding all his ſuffering and rending on our behalf.

3. He was ſo lifted up, that it might be a moral repreſentation unto all, to anſwer that other type alſo of the ſerpent lifted up in the wilderneſs; ſo that he was the perſon that might ſay, *Behold me, behold me.* He was lifted up between heaven and earth, that all creatures might ſee God had ſet him forth to be a propitiation.

And

And I, when I am lifted up; what will he then do? when I have anſwered the curſe, when I have fulfilled the types, when I have complied with the will of God in being a propitiation, *I will draw all men to me.* It is placed upon Chriſt's *lifting up;* now that is actually paſt; nor was it done merely while Chriſt was hanging on the croſs. There are two ways whereby there is a repreſentation made of Chriſt being lifted up, to draw men unto him.

1. By the *preaching* of the *word.* So the apoſtle tells us, Gal. iii. 1. that *Jeſus Chriſt was evidently crucified before their eyes.* The great end of preaching the word, is to repreſent evidently Chriſt crucified; it is to lift up Chriſt that he may draw ſinners unto him. And, 2. It is repreſented in this ordinance of the *Lord's ſupper,* wherein we ſhew forth his death. Chriſt is peculiarly and eminently lifted up in this ordinance, becauſe it is a peculiar and eminent repreſentation of his death.

Now there are two ways of Chriſt's drawing perſons to himſelf.

1. His way of drawing *ſinners* to him, by *faith* and *repentance.*

2. His way of drawing *believers* to him, as to *actual communion* with him.

Chriſt draws ſinners to him by faith and repentance,

repentance, as he is lifted up in the preaching of the word; and he draws believers to him as unto actual communion, as by the word, ſo in an eſpecial manner by this ordinance. I ſhall only ſpeak a word on the latter, how Chriſt is lifted up in this ordinance that repreſents his death unto us, or, how he draws us unto *actual communion* with him.

(1.) He does it by his *love*. The principal thing that is always to be conſidered in the lifting up of Chriſt is, his *love*. *Who loved me*, ſays the apoſtle, *and gave himſelf for me*: and, *Who loved us, and waſhed us from our ſins in his own blood*. I could ſhew you, that love is attractive, that it is encouraging and conſtraining. I will only leave this with you, whatever apprehenſions God in this ordinance ſhall give you of the love of Chriſt, you have therein an experience of Chriſt's drawing you, as he is lifted up, unto actual communion with him. It is of great concernment to you. Chriſt is never ſo lovely unto the ſoul of a ſinner, as when he is conſidered as lifted up, that is, as undergoing the curſe of God, that a bleſſing might come upon us. O that he who has loved us, and becauſe he has loved us, would draw us with the cords of his loving-kindneſs, as God ſays he does, Jer. xxxi. 3.

Yea,

Yea, I have loved thee with an everlaſting love: therefore with loving kindneſs have I drawn thee.

(2.) The *ſufferings* of Chriſt in *ſoul* and *body* are attractive of, and do draw the ſouls of believers to him. *They ſhall look on me whom they have pierced, and mourn.* It is a look to Chriſt as pierced for ſin under his ſufferings, that is attractive to the ſouls of believers in this ordinance, becauſe theſe ſufferings were for us. Call to mind, brethren, ſome of theſe texts of ſcripture; ſee what God will give you out of them. *He was made ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. He was made a curſe for us;* and, *he bore our ſins in his own body on the tree; and died, the Juſt for the unjuſt, that he might bring us unto God.* If Jeſus Chriſt be pleaſed to let in a ſenſe of his ſufferings for us by theſe ſcriptures upon our ſouls, then we have another experience of his drawing us, as he is lifted up.

(3.) Chriſt draws us as he is lifted up, by the *effects* of it. What was he lifted up for? It was to make peace with God through his blood. *God was in Chriſt, reconciling the world unto himſelf;* when? When *he made him to be ſin for us, who knew no ſin.* It is the ſacrifice of atonement; it is the ſacrifice

wherewith the covenant between God and us was ſealed. This is one notion of the ſupper of our Lord. Covenants were confirmed with *ſacrifice.* Iſaac made a covenant with Abimelech, and confirmed it with ſacrifice. So it was with Jacob and Laban: and in both places, when they had confirmed the covenant with a ſacrifice, they had *a feaſt upon the ſacrifice.* Chriſt by his ſacrifice has ratified the covenant between God and us, and invites us in this ordinance to a participation of it. He draws us by it to faith in him, as he has made an atonement by his ſacrifice.

Theſe are ſome of the ways whereby Chriſt draws the ſouls of believers unto communion with him in this ordinance, that repreſents him as lifted up, by expreſſing his love, by repreſenting his ſufferings, and tendering the ſealing of the covenant as confirmed with a ſacrifice, inviting us to feed on the remainder of the ſacrifice that is left to us for the nouriſhment of our ſouls. O that he would caſt ſome of theſe cords of love upon our ſouls! for if he ſhould be lifted up, and we ſhould not come, if we ſhould find no cords of love caſt upon us to draw us unto actual communion, we ſhould have no advantage by this ordinance.

How ſhall we come in actual communion unto

unto Chriſt in this ordinance upon his drawing? what is required of us? Why, [1.] We are to come by faith to *receive the atonement*, Rom. v. 11. We come to a due communion with Chriſt in this ordinance, if we come to receive the atonement made by his death, as full of divine wiſdom, grace, and love, and as the truth and faithfulneſs of God is confirmed in it, to receive and lay hold on this atonement, that we may have peace with God. Iſ. xxvii. 5. *Let him take hold of my ſtrength, and he ſhall be at peace with me.* Brethren, here is the arm of God, Chriſt the power of God, Chriſt lifted up. We ourſelves have ſinned and provoked God; what ſhall we do? ſhall we ſet briers and thorns in battle-array againſt God? No, ſays he, I will paſs through and devour ſuch perſons: what then? *Let him take hold of my ſtrength*, of my arm, *and be at peace.* God ſpeaks this to every ſoul of us in this lifting up of Chriſt. Now receive the atonement as full of infinite wiſdom, holineſs, and truth.

[2.] Faith comes and brings the ſoul to Chriſt as he is thus lifted up, but it is always accompanied with *love*, whereby the ſoul *adheres* to Chriſt when it is come.

Doth faith bring us to Chriſt on his drawing, to receive the atonement? ſet love at

work to cleave unto him, to take him into our hearts and ſouls, and to abide with him.

[3.] It is to come with *mourning* and *godly ſorrow*, becauſe of our own ſins. *Look unto him whom we have pierced, and mourn.* Theſe things are very conſiſtent. Do not think we ſpeak things at random: they are conſiſtent in experience, that we ſhould receive Chriſt as making an atonement, and have peace with God in the pardon of our ſins, and nevertheleſs to mourn for our own iniquities. The Lord give experience of them in your hearts.

Let us now pray that ſome of theſe cords wherewith he draws the ſouls of believers, may be on our ſouls in this ordinance.

DIS-

DISCOURSE XVII.

WHEN we have opportunity of ſpeaking to you on theſe occaſions, it is for the direction of the exerciſe of your faith in this ordinance in a due manner. Here is a repreſentation of the death of Chriſt; and there is in the word a repreſentation of that which we ſhould principally conſider, and act faith with reſpect unto in the repreſentation that is made in this ordinance, and that is of a bleſſed change and commutation that is made between Chriſt and believers, in the *imputation* of their *ſins* unto him, and in the *imputation* of his *righteouſneſs* unto them: and the principal part of the life and exerciſe of faith, conſiſts in a due conſideration and improvement thereof. God taught this to the church of the Old Teſtament, in the type of the offering of *the ſcape-goat.*

LEV. xvi. 21.

And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, &c.

AARON was not only to *confeſs* all the ſins and iniquities of the people over the head of the goat, but he was to *put all their ſins* upon him. Here is a double act, *the confeſſion of ſin*, which is, as it were, the gathering of all their ſins together; and *the putting of them on the goat*, to give a lively repreſentation of it unto faith. So God did inſtruct Aaron to the putting of the guilt of our iniquities *typically* upon the ſacrifice, *really* upon Jeſus Chriſt.

He doth not ſay, he ſhall bear the *puniſhment*, but he ſhall take the *ſin itſelf*, that is, as to the *guilt* of it, and carry it quite away: and therefore in the ſacrifice appointed in Deut. xxi. for expiation of an uncertain murder, when a man was killed, and none knew who killed him, ſo none was liable to puniſhment, but there was guilt *upon the land*; then the elders of the city that was neareſt the place where the murder was committed, to take away the guilt, were to cut off the neck of an heifer by God's appointment, and that took away the guilt. Thus did God inſtruct the church under the Old Teſtament in this great ſovereign act of his wiſdom and righteouſneſs, in transferring the guilt of ſin from the church unto Chriſt. Therefore the prophet ſays, Iſ. liii. 5. 6. *The Lord hath laid on him the iniquities of us all.*

What

What then? *By his ſtripes we are healed.* The ſtripes were all due to us; but they were due to us for our iniquities, and for no other cauſe. Now our iniquities being transferred to Chriſt, all the ſtripes came to be his, and the healing came to be ours. To the ſame purpoſe the apoſtle ſays, *He was made ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.* As we are made the righteouſneſs of God in him, ſo he is made ſin for us. We are made the righteouſneſs of God in him, by the *imputation* of his righteouſneſs unto us; for our apoſtle is to be believed, that righteouſneſs is by imputation; *God imputes righteouſneſs*, ſays he. We have no righteouſneſs before God but by imputation; and when we are made righteous, the righteouſneſs of God, which God ordains, approves and accepts, it is the righteouſneſs of Chriſt imputed to us. And how is he made ſin for us? becauſe our ſin is *imputed* to him. Some will ſay, he was made ſin for us, that is, *a ſacrifice for ſin*; be it ſo; but nothing could be made an expiatory ſacrifice, but it had firſt the ſin imputed to it. Aaron ſhall put his hands on the goat, confeſſing all their ſins over his head; be their ſins on the head of the goat, or the expiatory ſacrifice was nothing.

The

The ſame exchange you have again in Gal. iii. 13. 14 *He was made a curſe for us.* The curſe was due to us, and this Chriſt was made for us: and to confirm our faith, God did inſtitute a viſible pledge long beforehand, to let us know he was made a curſe for us; he had made it a ſign of the curſe for one to be hanged on a tree, as it is written, *Curſed is every one that hangeth on a tree.* What then comes to us? Why, *the bleſſing of faithful Abraham.* What is that? *Abraham believed God, and it was accounted to him for righteouſneſs.* Juſtification and acceptance with God is the bleſſing of faithful Abraham. Here is the great exchange repreſented to us in ſcripture in theſe things, that all our ſins are transferred upon Chriſt by imputation, and the righteouſneſs of Chriſt transferred to us by imputation. Both theſe are acts of God, and not our acts. It is God who imputes our ſin to Chriſt; *He hath made him to be ſin for us;* and it is God who imputes the righteouſneſs of Chriſt to us; *it is God that juſtifies:* he who made Chriſt to be ſin, he alſo makes us to be righteouſneſs. Theſe acts of God we ought to go over within our minds by faith, which is that I now call you to.

The way to apply the benefits and advantage of this great commutation to our ſouls,

is in our minds by faith to *ſeal* to theſe acts of God. Chriſt in the goſpel, and eſpecially in this ordinance, *is evidently crucified before our eyes*, Gal. iii. 1. *God hath ſet him forth to be a propitiation:* ſo he is declared in this ordinance, and Chriſt at the ſame time calls us to him, *Come unto me: Look unto me, all the ends of the earth.* Come with your burdens; come you that are heavy laden with the guilt of ſin. What God has done in a way of righteous *imputation*, that we are to do in this ordinance in a way of *believing*. We are, by the divine help, to lay our ſins by faith on Jeſus Chriſt, by cloſing with that act of God which is repreſented to us in the word, that God has imputed all our ſins to Jeſus Chriſt. Let you, and I, and all of us, ſay *Amen* by faith, So be it, O Lord. Let the guilt of all our ſins be on the head of Jeſus Chriſt; and therein admire the goodneſs, the grace, the love, the holineſs, the infinite wiſdom of God in this matter. If we were able to ſay *Amen* to this great truth, we ſhould have the comfort of it in our ſouls, to acquieſce in it, to find power and reality in it.

Then the other act of God is the imputation of the righteouſneſs of Chriſt to us. It is not enough to us, that our *ſins* are all carried away into a land not inhabited; we ſtand

ſtand in need of a *righteouſneſs* whereby we may be accepted before God. He makes us to be the righteouſneſs of God; we do not make ourſelves ſo, but are made ſo by the imputation of the righteouſneſs of Chriſt.

Our ſecond act of faith that God may ſtir us up unto in this ordinance, is *to receive the atonement*. So the apoſtle expreſſes it, Rom. v 11. We receive together with it all the *fruits* of the atonement.

Now if the Lord will be pleaſed to ſtir up our hearts from under their deadneſs, to gather them in from their wanderings, to make us ſenſible of our concern, to give us the acting of faith in this matter, that truly and really the holy God has laid all our iniquities upon Chriſt, and tenders to us life, righteouſneſs, juſtification, and mercy by him, we ſhall then have the fruit of this adminiſtration.

DIS-

DISCOURSE XVIII.

April 16. 1676.

I SHALL offer a few words with a view to prepare our minds to the exercise of faith and communion with God in this ordinance: and because we ought to be in the highest exercise of faith in this ordinance, I shall take occasion from those words, which express as high an acting of faith, I think, as any is in the scripture, I mean those words of the apostle in

GAL. ii. 20.

I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

OUR inquiry now is, How we may act faith? It acts two ways.

1. By way of *adherence*, cleaving to, trusting and acquiescing in God in Christ as declaring

declaring his love, grace, and good will in his promiſes. This is the faith whereby we *live*, whereby we are juſtified; the faith without which this ordinance will not profit, but diſadvantage us; for without this faith we cannot diſcern the Lord's body, we cannot diſcern him as crucified for us: this is that we are in an eſpecial manner to examine ourſelves about, in reference to a participation of this ordinance, for *ſelf-examination* is a goſpel-inſtitution proper for this ordinance. And this is the faith whereby we are in Chriſt, without which a participation of the outward ſigns and pledges of Chriſt will not avail us. So then with faith thus acting we are to be qualified and prepared unto a participation of this ordinance.

2. Another way by which faith ought to act in this ordinance, is that of *ſpecial application. Who loved me, and gave himſelf for me*, this is faith acting by particular application. I hope the Lord has given us that faith whereby we may be *prepared* for this ordinance: and now I am to inquire and direct you a little in that faith which you may *act* in this ordinance; I ſay, it is this faith of ſpecial application to our own ſouls, that God now requires we ſhould act; and I prove it thus, It is becauſe in this ordinance there is a propoſition, tender, and

communication

communication of Chriſt to *every one* in *particular*. In the promiſe of the goſpel, Chriſt is propoſed *indefinitely* to all that believe; and ſo the faith I mentioned before, of acquieſcence in him, anſwers what is required of us by virtue of the promiſe in the goſpel: but in this ordinance, by God's inſtitution, Chriſt is tendered and given to *me* and to *thee*, to every one in particular; for it is by his inſtitution that the elements in this ordinance are diſtributed to every particular perſon, to ſhew, that there is a tender and communication of Chriſt to particular perſons. Now, ſuch a particular communication is to be received by this particular faith, the faith of application, to receive him to our own ſouls.

And then, moreover, one great end of the ordinance is manifeſtly, that it requires the acting of faith in a particular way of application to every one of us; it is for a farther incorporation of Chriſt in our ſouls; it is for receiving Chriſt as nouriſhment, as the bread that came down from heaven, as giving his body and blood for ſpiritual food. Now every one knows, that whatever feaſts be prepared in the world, unleſs every one in particular takes his own portion, and eats and digeſts it, it will not turn to nouriſhment unto him. This particular act of

application anſwers that eating, drinking, and digeſting, which the nature of the ordinance does require. So, brethren, this is that I aim at, that it is our duty in this ordinance to act a particular faith as to the application of Chriſt and all his benefits, each one to his own ſoul.

You will ſay then, what is the *ſpecial object* of this ſpecial faith? Truly that which the apoſtle tells us here, It is *ſpecial love*, in the firſt place; and it is the *ſpecial deſign* of the death of Chriſt, in the next place. *Who loved me, and gave himſelf for me.* The object you ought to fix upon in the exerciſe of this faith of application to your own ſouls, is the *ſpecial love* of Chriſt; that Chriſt had a ſpecial love, not only to the church in general; but the truth is, Chriſt had a ſpecial love for *me* in particular. It will be a very hard thing for you or me to riſe up to an act of faith, that Chriſt hath a love for us in particular, unleſs we can anſwer this queſtion, *Why ſhould Chriſt love you or me in particular?* What anſwer can I give hereto, when I know he does not love all the world? I can give but this anſwer to it, *Even becauſe he would.* I know nothing in me, or in any of you, that can deſerve his love. Was there ever ſuch a thing heard of, that Chriſt ſhould have a particular love for

for ſuch as we are? Would ever any perſon go and fix his love on a creature who was all over leprous? Is this the manner of man? Truly Chriſt would never have fixed his love upon any of our poor, defiled, leprous ſouls, but upon this one conſideration, *I know I can cleanſe them, and I will.* He loved us.

But what will he do with ſuch deformed, polluted creatures as we are? Why, *He loved the church, and gave himſelf for it, that he might waſh and purify it, and preſent it to him a glorious church, not having ſpot or wrinkle, or any ſuch thing.* Though we are altogether deformed and defiled, though no example, no inſtance can be given in things below, or among the creatures, of any fixing love on ſuch as we are; yet Chriſt has done it out of ſovereign grace, with this reſolution, that he would cleanſe us with his own blood, to make us fit for himſelf.

O that God would help you and me to ſome firm unſhaken acts of faith, that Jeſus Chriſt did out of ſovereign grace love us in particular, and that in purſuit of this love he has waſhed us in his blood, to make us lovely and meet for himſelf! This is love to be adored and celebrated in time and to eternity.

This ſpecial love of Chriſt is not only to

be conſidered by us in this ſpecial acting of faith, as *free* and undeſerved, but it is to be conſidered as *invincible*, that would break through all oppoſitions, or whatever ſtood in the way, that nothing ſhould hinder or turn him aſide in his deſign of doing good to our ſouls. It is a glorious pitch that the ſpouſe riſes to in Cant. viii. 7. *Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned;* ſpeaking of her own love to Chriſt; nothing could quench, nothing could drown it, nothing could make a purchaſe of it from her, but her love was invincible and would carry her through all difficulties. O how much more was the love of Chriſt! for our love, being once fixed on Chriſt, meets with no difficulties of that nature, that the love of Chriſt met withal when it was fixed on us. What did the love of Chriſt meet with when it was fixed on us? that we muſt take along with us, *viz.* the *curſe of the law* was the firſt thing that preſented itſelf to him: *The ſoul that ſinneth ſhall die. Curſed is every one that continueth not in all things which are written in the book of the law to do them.* That he was to *make his ſoul an offering for ſin*, was preſented to him. We are to look on this love of Chriſt as ſovereign and free,

and

and with a deſign of making our ſouls lovely; ſo invincible alſo, that it broke up the eternal obſtacles, that nothing could ſtand before it, until it had accompliſhed his whole work and deſign: *Who loved me, and gave himſelf for me.*

I ſpeak on this manner, and of theſe things, to encourage and direct the weakeſt and moſt unſkilful in the myſteries of the goſpel, to inſtruct them in the exerciſe of faith in this ordinance; and therefore I ſay, that as this ſpecial faith (which I proved to you to be our duty in this ordinance) is to reſpect the *love* of Chriſt, ſo it is to reſpect more eſpecially the *peculiar acting* of the *love* of Chriſt, whereby he *gave himſelf for us. Gave himſelf!* how is that? Truly thus, brethren; the Lord help me to believe it, that I ſtood before the judgement-ſeat of God, charged with my original apoſtacy from him, and with all the ſins of my life multiplied above the hairs of my head, and being ready to periſh, to have the ſentence pronounced againſt me; then Chriſt came and ſtood in my place, putting the ſinner aſide, and undertaking to anſwer this matter; "Let the "poor ſinner ſtand aſide a while; come en- "ter into reſt, abide here in the clift of the "rock; I will undertake thy cauſe, and "plead it out at God's judgement-ſeat."

In this undertaking, God *ſpared him not*: as if God ſhould ſay, If you will ſtand in the place of the ſinner, and undertake his cauſe, then it muſt go with you as with him; I will not ſpare *Lo, I come*, ſays Chriſt, notwithſtanding this, *to do thy will, O God*; whatever thou doſt require to make good this cauſe I have eſpouſed, lo, I come to do it.

So Chriſt loved me, and gave himſelf for me. Everlaſting reſt and peace will dwell upon our ſouls, if the Lord will be pleaſed to help us to exerciſe faith on Chriſt's love in this ordinance, wherein all theſe things are repreſented to us.

DIS-

DISCOURSE XIX.

June 11. 1676.

Gal. ii. 20.

I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

THE apoſtle in this place is expreſſing the *vigour*, and indeed the *triumph* of the life of faith, *Nevertheleſs I live.* To ſhew the excellency of that life, ſays he, *Yet not I, but Chriſt liveth in me*, &c. That which I would to our purpoſe obſerve from theſe words is this, That the exerciſe of faith on the *death* of Chriſt (*who loved me, and gave himſelf for me*) is the very *life* of faith. This is that we are now called to, to the exerciſe of faith on the death of Chriſt; and I cannot more recommend it to you than by this obſervation, to ſhew that the life of faith does greatly conſiſt in this peculiar exerciſe

erciſe of it upon the death of Chriſt. And that,

1. Becauſe Chriſt in his *death*, as the ordinance of God for the ſalvation of believing ſinners, is the proper and peculiar *object* of faith, as it *juſtifies* and *ſaves*. Now when faith is in its exerciſe upon its direct immediate proper object, it is like a perſon that is feeding on his proper food, which gives refreſhment, ſpirits and ſtrength; for faith and its object are in ſcripture ſet out as an appetite and food; and eſpecially it is ſo repreſented to us in this ordinance, where the ſpiritual food of our ſouls is conveyed to our faith under the ſymbol and repreſentation of food to our bodies, which we eat and drink. Therefore, brethren, our faith is in its proper place, it is about its proper work, it is directing the ſoul to its ſpecial food, when it is exerciſed about the death of Chriſt, as the ordinance of God for the ſalvation of ſinners.

2. As the death of Chriſt is thus the immediate and direct object of our faith, for God has *ſet him forth as a propitiation for ſin, through faith in his blood*, which is the proper object of faith as it juſtifies; ſo the ultimate and ſupreme object of our faith is, the *properties* of God as manifeſted and glorified in the death of Chriſt; that you ſhall

ſee

ſee how faith has its plain and full work in coming to this, *who loved me, and gave himſelf for me.* The properties of God are *God* himſelf; the properties of God as manifeſted and glorified, are God's *name;* and God himſelf and his name are the ſupreme and ultimate object of our faith and truſt. All the inquiry then is, What ſpecial properties of the nature of God, God did deſign to manifeſt and glorify in the death of Chriſt, ſo as we ſhould make them the ſpecial ultimate object of our faith, that which faith will find reſt and ſatisfaction in, and wherein it will give glory to God? For the reaſon why God has made faith the alone inſtrument, and no other grace, of juſtification, and ſo of ſalvation, is not becauſe it is ſo fitted and ſuited to receive in us, as that it is the only grace whereby we give glory to God, and can do ſo.

Now let us ſee, that we may know how to exerciſe faith therein, what are thoſe properties of the divine nature which God deſigns to manifeſt and glorify in the death of Chriſt, that our faith may ſtand in, and be fixed upon them. I find ſeveral things that God diſtinctly propoſes of his divine excellency, for our faith to fix upon in the death of Chriſt.

(1.) His *righteouſneſs.* Rom. iii. 25. *Whom God*

God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs. I ſhall not now ſhew how, or wherein; but to me, this it is that manifeſts his righteouſneſs in granting forgiveneſs of ſin in the death of Chriſt, in that he cauſed all our iniquities to meet upon him. Remember, brethren, we are here to give God the glory he deſigned to himſelf in ſending Chriſt to die for us; and he tells us plainly what it was, and therefore it is expected of us, that we ſhould give glory to him. Let us labour to be in the actual exerciſe of faith, whereby we may declare the righteouſneſs of God in this thing.

(2.) God deſigned to glorify his *love.* This is more particularly inſiſted on than any property of God in this matter. *God ſo loved the world, as to ſend his only begotten Son. God commended his love unto us, in that when we were ſinners, Chriſt died for us. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.* There is no property of the nature of God which he doth ſo eminently deſign to glorify in the death of Chriſt, as his *love.* That we may know that *God is love;* that *the Father himſelf loves us;* he has ſent Jeſus Chriſt out of his eternal love to ſave ſinners; and if we have not due apprehenſions

prehenſions of theſe things, it is not our appearing in this place that will give glory to God.

(3.) God does deſign to glorify his *grace* or *pardoning mercy*, Eph. i. 6 *He hath made us accepted in the Beloved, to the praiſe of the glory of his grace.* This God purpoſed, to make his grace in pardoning ſinners very glorious by giving Chriſt to die for us.

(4.) God deſigned to glorify his *wiſdom.* Eph. i. 8. *He has abounded towards us in all wiſdom and prudence.* Eph iii. 10. there appeared *the manifold wiſdom of God.* 1 Cor. i. 24. *Chriſt the power of God, and the wiſdom of God.*

Now let us gather up theſe things. The ſpecial ultimate act of faith whereby we are juſtified, are thoſe divine properties of God's nature which he deſigned to manifeſt in the death of Chriſt, his *righteouſneſs*, his *love*, his *grace*, his *wiſdom.*

The reaſon therefore why the life of faith does conſiſt in its exerciſe on the death of Chriſt, is, becauſe the death of Chriſt is the immediate proper object of faith, as the ordinance of God for the ſalvation of ſinners; and becauſe the glorious properties of the nature of God, which are manifeſted in the death of Chriſt, are the ultimate object of

our

our faith, wherein we give glory to him, and find reſt to our own ſouls.

Let us then be called on and be ſtirred up to this exerciſe of faith upon this preſent occaſion. And to that end,

1. We might conſider the deplorable condition of all our ſouls without this bleſſed proviſion, and ordinance of God for our deliverance by the death of Chriſt. We had been in a deplorable condition, the wrath of God abiding on us, had not God made this a bleſſed way for our deliverance.

2. If you would be found acting faith in this matter, labour to come up to a firm, vigorous aſſent of your minds, not only that theſe things are true, but that this is the way wherein God will be glorified to eternity. The truth of it is, that perſon who is firmly ſatisfied, and heartily pleaſed, that this way of the death of Chriſt for the ſalvation of ſinners by the forgiveneſs of ſin, is the way whereby God is, and will be glorified, I ſay, that perſon is a true believer. Now let not your aſſent be only to this thing, that it is true, that Chriſt came into the world to ſave ſinners; but to this, that this is the way whereby God is, and will be glorified. He will be glorified in pardoning ſuch guilty creatures as we are, in imputing righteouſneſs to ſuch ſinners as we are. He is glorified

in

in laying all our iniquities on Chriſt. By this way, his righteouſneſs, his love, grace, and wiſdom are all manifeſted; this is God's being glorified. If our ſouls come up to a free cloſe with theſe things, that all theſe properties are manifeſted in this way, that is an act of faith, and may the Lord help us unto it.

3. Let us gather up our minds to this inſtitution, whereby theſe things are repreſented to us. Here is repreſented the death of Chriſt, the immediate object of our faith, as God's ordinance. If the Lord help us to ſee it ſo repreſented to us, as that divine righteouſneſs and wiſdom, love and grace do all centre therein, and appear eminently to our ſouls, we ſhall have communion with God in this ordinance.

DISCOURSE XX.

September 3. 1676.

YOU have been minded of, and inſtructed in the nature and benefit of our love to God; and I ſhall take occaſion thence a little to mind you of the love of Chriſt unto us, the love in an eſpecial manner which he ſhewed in dying for us, which is that we are here gathered together to remember and celebrate, not barely the death of Chriſt, but that which is the life of that death, the *love* of Chriſt in his death. And I would ground it on that which the apoſtle ſpeaks in

ROM. v. 5. 6.

The love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us.

THIS is that which I know you all long for, and prize above life; *the loving kindneſs of God is better than life.* Why ſo? *For,* ſays

ſays he, *when we were yet without ſtrength, in due time Chriſt died for the ungodly.*

An apprehenſion of the love of Chriſt as dying for us ungodly creatures, is that which is ſhed abroad in our hearts by the Holy Ghoſt. Do not let your minds go upon uncertainties: when the Holy Ghoſt gives you a due apprehenſion of Chriſt's love in dying for ungodly ſinners, as we are, then is this love ſhed abroad in our hearts. The apoſtle there proceeds to ſhew how *great* this love was, in that Chriſt died; he died, not for good men, and righteous men, and for friends, but he died for the *ungodly*, for *ſinners*, and for *enemies*. This was great love indeed. We are here to remember that love of Chriſt wherewith he gave himſelf to death for us, when we were enemies, and would have continued ſo to eternity, had he not loved us, and given himſelf for us.

Brethren, if we barely remember the love of Chriſt in the way of an ordinance, and our hearts be not powerfully affected with it, we are in danger of being *diſadvantaged* by our attendance. Pray remember it; you know how plainly I uſe to ſpeak on theſe occaſions; I ſay, we have frequent opportunities of remembering the love of Chriſt in dying for us, in this ordinance repreſenting of it; but if our hearts be not powerfully

influenced and affected by it, we ſhall be loſers by the frequency of ordinances.

I will add one word more; according as our hearts are affected with the *love of Chriſt*, ſo will be *our love* to Chriſt, and no otherwiſe. And truly, even that faith which diſcovers too much ſelfiſhneſs is very dangerous. If we come here to act faith, to look for no other effect of it, but what evidence and ſenſe we have of the pardon of our own ſins, how our conſciences may be quieted and cleared, faith ends in *ſelf*; it is dangerous, leſt it ſhould be only a branch from, and commenſurate with convictions. True faith acting itſelf on Chriſt in this ordinance, will work by love unto Chriſt: I would not ſay, principally, or in the firſt place; I know poor creatures are apt to look after themſelves, and their own relief; but it will ſo work alſo: and truly, brethren, this it will not do, we ſhall not have faith working by love towards him, unleſs we have ſome ſenſe of the love of Chriſt on our hearts.

How ſhall we know, whether our hearts are under the powerful influence of the love of Chriſt in dying for us? Why, the love of Chriſt in dying for us has three properties with it, which will have an influence on our ſouls, if we are affected with it.

1. It has a *tranſforming* power, property, and

and efficacy with it. They are plain truths I am ſpeaking, but of great concern to our ſouls, to know whether we are affected with the love of Chriſt or not. If we are rightly affected with it, I ſay, it will *transform* and *change* our whole ſouls in ſome meaſure into the *likeneſs* of Chriſt. How ſo? I will tell you in the moſt familiar manner I am able: If you are affected with the love of Chriſt, it lays hold upon, and poſſeſſes your *affections*; the affections being poſſeſſed, ſtir up many *thoughts*; thoughts are the very image of the ſoul, repreſent it, to ſhew you what the ſoul is: and thoſe things concerning which your thoughts do moſt abound, that carries the *frame* of the *ſoul*. Let a man profeſs what he will, if his thoughts are generally converſant about earthly and worldly things, he has an earthly and worldly mind; and if his thoughts are converſant about ſenſual things, he has a ſenſual and carnal mind; for whatever he may outwardly ſay, *as he thinks ſo is he*; there is the image and likeneſs of the ſoul.

Now, if we are affected with the love of Chriſt, it will beget in our ſouls many thoughts of Chriſt, in our lying down and in our riſing up, in our beds, in our ways, on our occaſions, as well as in ordinances. If indeed our hearts are affected with the

love of Chriſt, our thoughts of Chriſt will abound, and thoſe thoughts will work again on our affections, and conform our ſouls more and more unto the image of Jeſus Chriſt. That man who thinks much of the earth, becauſe affected with it, his ſoul is like the earth; and that man who thinks much on the love of Chriſt, becauſe he is affected with it, his ſoul is like Chriſt.

If it has not been thus with us, brethren, in our preparation for this ordinance, or at any time, that thoughts of Chriſt have not abounded, verily there has been a failing in us. Let us ſtrive for the future to amend it, that we may find the love of Chriſt begetting in us many thoughts of him, working upon our affections, and with a transforming power change the frame of our ſouls into his own likeneſs.

Again, 2. The love of Chriſt, if we are affected with it, has an *attractive* power. John xii. 23. *And I, if I be lifted up, will draw all men unto me.* I cannot ſtay to ſhew you the drawing power and efficacy there is in the love of Chriſt when dying on the croſs; but this I will ſay, it is that which converted the world of all that did believe. It was the love of Chriſt, ſet forth in his death as one crucified for them, that drew all men unto him. "When I am lifted up,

"when

" when I have accompliſhed, manifeſted " and evidenced the unſpeakable love which " I have for the ſinful ſons of men, in being " lifted up for them, I will draw them un- " to me." If you have a true ſenſe, brethren, of the love of Chriſt in dying for you, it will draw your ſouls unto him. Cant. i. 4. *Draw me, we will run after thee.* I do not now ſpeak to you about the *firſt drawing* of Chriſt, which is as unto *believing*; I hope Chriſt has ſo drawn all our ſouls; but the *following* efficacy of the love of Chriſt, to draw ſouls that do believe *nearer* unto him. Whoever is ſenſible of this attractive power of the death of Chriſt, it will have this efficacy upon him, it will have adherence and delight; it will cauſe him more to *cleave* to Chriſt. The ſoul will cleave to Chriſt with delight, that is affected with the attractive drawing power of his loving kindneſs in his death. There is a great deal in that word, *Cleave unto Chriſt with love and delight*, with the beſt of our affections and deareſt of our valuations, to cleave to him with truſt, and to him alone. I do but remind you of what you know, that you may reduce it into practice. Pray, in this ordinance, labour to have ſuch a ſenſe of the drawing power of the love of Chriſt in his death, that you may reſolve to cleave unto him

him with full purpoſe of heart, to cleave unto this Chriſt who has thus loved us.

3. Whenever we are affected with the love of Chriſt, it is accompanied with a *conſtraining* power, 2 Cor. v. 14. *The love of Chriſt conſtraineth us*, and that conſtraint is unto *obedience*; it conſtrains us to judge, that we ought to live to him who died for us. It is a bleſſed thing, brethren, to walk in our obedience under a ſenſe of the conſtraining efficacy of the love of Chriſt. Take but this one word to diſcover to you, whether you walk in your obedience under a ſenſe of the conſtraining power of Chriſt, it comprehends all others, 1 John v. 3. *His commandments are not grievous.* When a ſoul works out of love, what it doth is not *grievous.* And the inward and outward commands of Chriſt will be grievous to all that are not under the conſtraining power and efficacy of his love.

I have no more to ſay, but only to tell you, that we ſhould labour to have our hearts affected with the love of Chriſt in this ordinance. I have ſhewed you the danger, if it be otherwiſe; and given you ſome ways to examine your hearts, whether they are ſo affected or not. The Lord grant, that where they are, it may be increaſed; and where they are not, that God would renew it by his Spirit in us.

DIS-

DISCOURSE XXI.

October 29. 1676.

WE have had, through the providence of God, ſo good and ſo ſeaſonable a word unto the preſent occaſion, that there is no need, as well as but little time to offer any thing farther unto you. Yet a few words, in compliance with what we have heard, may not be altogether unſeaſonable or unuſeful.

Our buſineſs and duty is to ſet forth the ſufferings and death of our Lord Jeſus Chriſt, and therein principally to call to mind his love. What you have heard may very well occaſion us to think of that paſſage of the apoſtle, wherein he earneſtly prays for them,

EPH. iii. 19.

And to know the love of Chriſt, which paſſeth knowledge.

THIS is a peculiar kind of expreſſion; the meaning is, that we may know that *experimentally*,

perimentally, which we cannot know *comprehenſively*; that we may know that in its *power* and *effects*, which we cannot comprehend in its *nature* and *depths*. A weary perſon may receive refreſhment from a ſpring, who cannot fathom the depths of the ocean from whence it doth proceed. And if we would have our hearts in this ordinance, and at other times, affected with the love of Chriſt, which is the thing we are to aim at, (to know his love, and to experience the power of it), it is of great advantage to us to conſider, that it is ſuch a love as paſſes knowledge, that our faith concerning it muſt iſſue in *admiration*, not *comprehenſion*.

I ſhall name two or three things, that may give a little ſenſe of this love as it paſſes knowledge.

1. The love of Chriſt is the *fountain* and *ſpring* of all the *glory* that is in heaven, or ſhall be there unto all eternity. God's eternal glory is eternally the ſame; *from everlaſting to everlaſting thou art God*; but all the created glory that is in heaven, or that ever ſhall be there, ſprings out of the love of Chriſt. It is true, the angels were not *redeemed* by him, but they were *confirmed* by him. They were not recovered out of a loſt eſtate by him, but they were continued in

in their firſt eſtate by him. Hence it is, that God *gathered all things in heaven and earth* unto an head *in him*, Eph. i. 10. And there is a great deal to the ſame purpoſe in that expreſſion of the apoſtle, when he had mentioned *principalities* and *powers*, Col. i. 17. *In him all things conſiſt*, they have their conſiſtence in him. All would diſſolve and fall to nothing, if they had not their conſiſtence in Jeſus Chriſt. Certainly this is a love that paſſes knowledge, that is the fountain and ſpring of all the glory that is in heaven. If God help us by faith to look within the vail, and to take a view of all thoſe glories wherewith the holy God is encompaſſed, we ſhall ſee that this love is the fountain and ſpring of them; the interpoſition of Chriſt ſaved the creation, and brought in that everlaſting glory that ſhall dwell in heaven. God knows this love, God underſtands the way of it; but as to us it paſſes knowledge.

Again, 2. This love of Chriſt paſſes the comprehenſion and knowledge of *angels*; and therefore Peter tells us, 1 Pet. i. 12. ſpeaking of the ſufferings of Chriſt, and the glory that followed, *Which things*, ſays he, *the angels deſire to* bow down and *look into*. The angels in heaven live in an admiration of the love of Chriſt unto ſinners, that is, that love he

he expreſſed in ſuffering, and in the glory that did enſue. And O! what thoughts ought *we* to have of this love, who have all the benefits of it? The angels had no benefit by the ſufferings of Chriſt, but their benefit and advantage enſued on the aſſumption of the human nature to bring the creation into a conſiſtence, and his interpoſition between God, and all his creatures. They admire and adore it. What ought ſuch poor creatures as we are to do? It may well be ſaid to paſs our knowledge, for it paſſes the knowledge of all the angels in heaven.

3. It paſſes knowledge, in that the *effects* of it in *Chriſt* himſelf paſs all our knowledge and comprehenſion. To give but two inſtances,

(1.) His *condeſcenſion* to *aſſume* our *human nature* paſſes all our comprehenſion. No man can fully underſtand the myſtery of the aſſumption of our nature into the perſonal ſubſiſtence of the Son of God. Some diſpute, whether we ſhall *underſtand* the myſtery of the incarnation in heaven; here we *believe* it. It is love which paſſes knowledge, that the eternal Son of God ſhould take our nature into perſonal union with himſelf; it is that we may admire and ought to admire; and God help us, we are ſuch poor earthly creatures, that we cannot admire

it

it as we ought; though it be much in our nature to admire what we cannot comprehend.

(2.) We cannot fully underſtand his *paſſion* and *ſufferings*. God alone knows what is in the *curſe* of the law; we do not know it. God alone knows what is the true *deſert* of ſin; it cannot be fully underſtood by any but himſelf. They who undergo it, muſt ſuffer to eternity; there is no end; they never ſee, never knew what ſin deſerved. How do *we* know then what Chriſt ſuffered, when the puniſhment due to our ſin, when all our iniquities met upon him, with the curſe of the law? God only knows what is in theſe things; the *fruits* and *effects* of this love in himſelf, in his incarnation and paſſion, are paſt our knowledge, therefore the *love* itſelf ſurpaſſes our knowledge.

4. Give me leave to ſay, the very fruits of it in *ourſelves* do paſs knowledge. No man that lives knows what there is in theſe three general heads of the fruits of Chriſt's love, in *juſtification* and pardon of ſin, in the *renovation* and ſanctification of our natures, and in the *inhabitation* and conſolations of the Holy Spirit. No man living can find out theſe things to perfection. None of us fully underſtands and comprehends

what it is to be juſtified in the ſight of God, to have ſin pardoned, to have our natures renewed, and transformed into the likeneſs of God, and to have the Holy Ghoſt dwell in us. The love of Chriſt therefore paſſes all knowledge, for the very fruits of it in ourſelves are beyond what we can comprehend; there is a greatneſs in them we cannot reach unto. Why then, my brethren, let us labour to have our hearts affected with this love. If God would be pleaſed to give unto every one of us ſome ſenſe and impreſſion of the greatneſs of this love of Chriſt, glance it into our hearts, beam it upon us in this ordinance, we ſhould have cauſe to bleſs him all the days of our lives. The faith and light of it iſſue in admiration; the light of glory will bring us to comprehenſion. Let us have ſuch a ſenſe as may cauſe us to admire what we cannot now comprehend.

(1.) I could ſpeak ſomething, but I will not now, to the actings of faith in *admiration;* it being the proper nature of faith to iſſue itſelf in the admiration of that which is infinite. If we can get our ſouls up to an holy admiration of this love, we have ſome gracious ſenſe of it upon our hearts, if we can go no farther.

(2.) Let us learn to run up all the mercies we

we are partakers of, whatſoever it be we value, to the proper ſpring, *Who loved me, and gave himſelf for me.* If we have any relief, or ſupply, or refreſhment of ſoul, in a ſenſe of pardon of ſin, in ſpiritual light or conſolation, pray let us exerciſe ourſelves to run up all theſe things to the fountain: it is all from the love of Chriſt, that unſpeakable love which paſſes knowledge.

(3.) In this let us be aſhamed, ſeeing the love of Chriſt to us is ſuch as paſſes our knowledge, our love to him is ſo weak, that ſometimes we know not whether we have any or not. For this let us be greatly humbled. This is not the way to anſwer that love which paſſes knowledge, to know not whether we love Chriſt again or not. Let us be aſhamed for our want of love.

And *laſtly*, Let us abound in praiſe and thankſgiving for his love, and all the fruits of it.

For my part I do not know, whether that viſion in Rev. v. 9. does expreſs the rejoicing of the church above, or the duty of the church below; but both, I am ſure, are of ſo near affinity, that apply it to which you will, you do not miſs it. And what do they there? why, it is ſaid, *They ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals of it: for thou waſt*

ſlain, and haſt redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation; and haſt made us unto our God kings and prieſts, &c. And it is ſaid again, *Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing*; and again he repeats it in ver. 13. I ſay, I know not whether this be a repreſentation of the rejoicing of the church above, or a repreſentation of the duty of the church below; but I can conclude from it, that the enjoyment of the one and the duty of the other, conſiſts greatly in continual giving praiſe and thankſgiving to Chriſt, for his unſpeakable love in our redemption.

DIS-

DISCOURSE XXII.

February 18. 1676.

WE are met here to remember the death of Christ in the way and by the means that he himself hath appointed; and in remembering the *death* of Christ, we are principally to remember the *love* of Christ; *who loved us, and washed us from our sins in his own blood;* and that which on our part is required herein, is *faith* in Christ who died for us, and *love* to Christ who loved us so, as to give himself an offering and a sacrifice to God for us.

1. That which I would now observe is this, (to make way for the stirring up of our love), that the *person* of Christ is the adequate complete object of the love of God, and of the whole creation that bears the image of God, I mean, the church of God above, the angels and saints; and the church of God below in believers, which are the creation that has the image of God upon it.

The person of Christ is the first complete

object of the love of God the Father. A great part (if I may ſo ſpeak, and I muſt ſo ſpeak) of the eſſential bleſſedneſs of the holy Trinity, conſiſts in the mutual love of the Father and the Son, by the Holy Ghoſt, which is the love of them both.

That which I would now take notice of, I ſay, as the foundation of all, is this, that the *divine nature* in the perſon of the Son, is the only full, reſting, complete object of the love of God the Father. I will give you a place or two of ſcripture for it, and ſo go on to another inſtance, Prov. viii. 30. *Then*, ſaith he, that is, from everlaſting, *I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him*, that is, as the ſpecial object of his love; as among you men, one that is brought up with you, as your child is. The delight of the Father from all eternity was in the Son. The ineffable love and mutual delight of the Father and the Son by the Spirit, is that which is the leaſt notion we have of the bleſſedneſs of the eternal God. John i. 18. *The only begotten Son, who is in the boſom of the Father.* Pray obſerve it, that I ſpeak yet only of the divine perſon of Chriſt antecedent unto his incarnation, and the ineffable mutual love of the bleſſed perſons in the holy Trinity, which Jeſus Chriſt wonderfully ſets out in

John

John xvii. There is his relation unto God, he is *the only-begotten Son*, by eternal generation; what follows? he *is in the boſom of the Father*, is in the Father's eternal infinite love. Herein is God's love; and every thing elſe of love is but a free act of the will of God, a free emanation from this eternal love between the Father and the Son. God never did any thing *without* himſelf, but the end of it was to manifeſt what is *in* himſelf. The old and new creation that God hath wrought, was to manifeſt what was in himſelf. God made this world to manifeſt his power and wiſdom; God made the new world by Jeſus Chriſt, to manifeſt his grace, his love, goodneſs, *&c.*

The ſole reaſon why there is ſuch a thing as love in the world, among the creatures, angels or men, that God ever implanted it in the nature of rational creatures, was, that it might ſhadow and repreſent the ineffable eternal love that the Father had unto the Son, and the Son unto the Father by the Spirit.

Contemplative men of old did always admire *love*, wherein they would have the life, luſtre, and glory of all things to conſiſt; but they could never ſee the *riſe* of it: and they traced ſome things to this, that God neceſſarily loved himſelf; and it is true, it cannot

not otherwiſe be; but God's loving of himſelf, abſolutely as God, is nothing but his eternal bleſſed acquieſcence in the holy, ſelf-ſufficing properties of his nature. This they had ſome reach after; but of this eternal ineffable love of the Father to the Son, and of the Son to the Father by the Spirit, that they had no conjecture of. Yet this is the fountain and ſpring-head; and all ſuch things as love in the old and new creation, as I ſaid, is but to reſemble and ſhadow out this great prototype of divine love. I acknowledge there is little diſcerned of theſe things, by reaſon of the weakneſs of our underſtandings; but the ſcripture having ſo directly declared to us the mutual love of the Father and the Son, (which truly is of ſuch ſingular uſe, that I would fix perſons upon it in conceiving of the doctrine of the Trinity), that it is matter of admiration and thankfulneſs to us. Here lies the foundation of all love, whereunto we hope to reduce our love unto Chriſt, *viz.* in the unchangeable love of the Father to the Son.

2. The perſon of Chriſt as veſted with our *nature*, and undertaking the work of mediation, is the firſt object of the Father's love, wherein there is any mixture of any thing *without* himſelf.

The firſt love of God the Father to the Son

Son is that which we call *ad intra*, where the divine perſons are objects of one another's actings; the Father knows the Son, and the Son knows the Father; the Father loves the Son, and the Son loves the Father; and ſo conſequently of the Holy Ghoſt, the *medium* of all theſe actings.

But now, I ſay, the firſt act of the love of God the Father, wherein there is any thing *ad extra*, or without the divine eſſence, is the perſon of Chriſt, conſidered as inveſted with our *nature*. And had not the love of God been fixed in the firſt place in all things upon the perſon of Chriſt, there would have been no redundancy to us, nor communication of love unto us. From the firſt eternal love of God proceeds all love that was in the firſt creation; and from this ſecond love of God to the perſon of Chriſt, as incarnate, proceeds all the love in the ſecond creation. See how God expreſſes it in a proſpect of what he ſhould be, Iſ. xlii. 1. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth.* And this is ſingular in the whole ſcripture, that God ſpake the ſame words twice from heaven immediately, and they were theſe, *This is my beloved Son, in whom I am well pleaſed*; at his baptiſm, Matth. iii. 17. and at his entrance on his ſufferings, Matth. xvii. 5. which

which was the voice which came from the excellent glory. I would obſerve this unto you, becauſe I think it is what God would have us take notice of, the emphaſis in the words, *Behold my ſervant, mine elect, my Son, my beloved Son!* what of him? *in whom I reſt, in whom I am well pleaſed and delighted.* All of them emphatical words. Saith God, Let the ſons of men (I ſpeak it from heaven again and again) take notice of this, that the infinite love of my whole ſoul is fixed on the perſon of Jeſus Chriſt, as incarnate. And you will find the Lord Jeſus Chriſt pleading this as the ground of that truſt committed unto him, and all that he received, John iii. 35. *The Father loveth the Son, and hath given all things into his hand.* John v. 20. *The Father loveth the Son, and ſheweth him all things that himſelf doth: and will ſhew him greater works than theſe.* He lays the foundation of all the truſt that God the Father committed unto him, in the peculiar love of the Father to him, as the Son incarnate.

Truly I ſhall not go beyond this foundation, to manifeſt to you, that the perſon of Chriſt is the complete adequate object of the love of the Father. The great ſatisfaction of the ſoul of God, wherein he reſts

and

and delights, conſiſts in love to Chriſt as incarnate.

I will make but this one inference from it; Proportionable to the renovation of the image and likeneſs of God upon any of our ſouls, is our love to Jeſus Chriſt. He that knows Jeſus Chriſt moſt, is moſt like unto God, for there the ſoul of God reſts, there is the complacency of God; and if we would be like to God, have pledges in ourſelves of the renovation of this image upon us, it muſt be in the gracious exerciſe of our love to the perſon of Jeſus Chriſt. And pray let me obſerve it to you, the world, that is full of enmity to God, doth not exerciſe its enmity againſt God *immediately* under the firſt notion of God, but exerciſeth its enmity againſt God in Chriſt: and if we return to God by the renovation of his image, we do not exerciſe our love to God immediately as God, but our love to God by and in Chriſt; that ye through him might believe in God. Here is a trial, brethren, of our return to God, and of the renovation of his image in us, *viz.* in our love to Jeſus Chriſt. There God and man do meet, there God and his church above and below centre. The Lord grant that this ordinance may be the means to ſtir up our hearts more to the exerciſe of this grace!

DIS-

DISCOURSE XXIII.

July 8. 1677.

I SHALL ſpeak to them who have a mind to be found performing their duty; but it may be, it doth not occur to them what is particularly required of them. They are ſuch as are leaſt acquainted with this myſtery that I would have moſt reſpect unto, that nothing of God's proviſion in his houſe may be loſt to his children, for want of underſtanding aright to come to his table, where he makes this proviſion.

I pray you, brethren, exerciſe your thoughts unto the *inſtitution* of this ordinance, wherein you exerciſe your obedience; unto the *propoſition* of Chriſt in this ordinance, wherein conſiſts the peculiar acting of your faith; and unto the *exhibition* of Chriſt in this ordinance, which is the ground of your thankfulneſs.

What ſhall I do that I may pleaſe God now, pleaſe Jeſus Chriſt, and benefit my own ſoul in the adminiſtration of this ordinance?

Why,

Why, 1. Conſider the *inſtitution* of it, wherein we have the *authority* of Jeſus Chriſt put forth, and acting towards our ſouls. *Do this in remembrance of me.* Labour therefore to bring your hearts into an actual obedience to the authority of Jeſus Chriſt in what we are about. This the Lord Jeſus doth require at our hands. We do not come here in a cuſtomary manner to ſatisfy our convictions, becauſe we ought to come; we do not come here merely to make uſe of our privilege, but our hearts are to bow to the *authority* of Jeſus Chriſt. Conſider, I pray you, the inſtitution of this ordinance, and labour to bring your ſouls into actual obedience to Jeſus Chriſt. We do it becauſe Chriſt has required it of us. If our hearts are in that frame, that we are here upon the command of Chriſt, to do what he has appointed, and we can recommend our conſciences unto him, that it is in obedience to his command that we are here, then our obedience is in exerciſe.

2. Conſider the *propoſition* that is made of *Jeſus Chriſt* in this ordinance to us, that our faith may be in its proper exerciſe.

The Lord take off our hearts from the conſideration of the *outward ſigns* merely. Chriſt in his love, Chriſt in his bloodſhed, agony and prayer, Chriſt in his death is here

propoſed before us. *Ye ſhew forth the Lord's death.* Who propoſes it? He that hath appointed theſe things propoſes it. And there is the engagement of the faithfulneſs of God and Chriſt in this propoſition and tender that is made of Jeſus Chriſt; and it is a peculiar way, and, as I could prove, full of love, that God hath found out a way to propound Chriſt as dying, and crucified, to all our ſouls. Therefore ſtir up your hearts to this. To every one of you there is, by the grace and faithfulneſs of God, a propoſal of Jeſus Chriſt in his death, and all the benefits of it, unto your ſouls. The whole queſtion is, Whether you will ſtir up your hearts to a new and freſh receiving of Jeſus Chriſt, who is thus propoſed and tendered unto you, evidently crucified before your eyes, offered to you by the love and faithfulneſs of God? But if we do not endeavour every one of us, in the participation of this ordinance, a freſh acceptance of Jeſus Chriſt, we do what we can to make God a liar, as though he was not tendered unto us. The eſpecial exerciſe of your faith in this ordinance, is upon the love, grace and faithfulneſs of God, propoſing and tendering of Chriſt unto you, the death of Chriſt, and the benefits of Chriſt in this way which he has choſen; ſubmit unto it, and embrace it.

3. As

3. As your obedience is required with reſpect to the inſtitution; (we give this account before God, angels and men, that we are here in obedience to the command of our Lord Jeſus Chriſt); and as faith is required with reſpect to the propoſition of Chriſt, whereby he is evidently propoſed and tendered by God unto us; ſo in this ordinance, to them that believe, there is an *exhibition* of Chriſt: Chriſt is really exhibited and communicated to the ſouls of men, who exerciſe faith upon him in this ordinance; really exhibited with all the benefits of his death. And want of receiving by faith in particular Chriſt as exhibited and communicated in this ordinance, is the great ground of our want of profiting by it, and thriving under it; of our want of receiving ſtrength, joy, and life by it; becauſe we do not exerciſe ourſelves to the receiving of Chriſt as he is exhibited, as God doth really give him out, and communicate him to them that do believe.

That there is ſuch an exhibition of Chriſt, appears, (1.) By the *ſacramental relation* there is between the *outward elements* and the *thing ſignified*. *This is my body*, ſays Chriſt; this bread is ſo; and *this is my blood*. It is the body of Chriſt and the blood of Chriſt, that we are invited to the participa-

tion of. If there was no more in this ordinance exhibited, but only the outward elements, and not by virtue of ſacramental relation upon God's inſtitution, the body and blood of Chriſt, his life, and death, and merits exhibited unto us, we ſhould come to the Lord's table like men in a dream, eating and drinking, and be quite empty when we have done, for this bread and wine will not ſatisfy our *ſouls*.

(2.) As it is plain from the ſign and the thing ſignified, that there is a grant, or a real communication of Jeſus Chriſt unto the ſouls of them that do believe; ſo it is evident from the *nature* of the exerciſe of faith in this ordinance; it is by *eating and drinking*. Can you eat and drink unleſs ſomething be really communicated? You are called to eat the fleſh, and drink the blood of the Son of man; unleſs really communicated, we cannot eat it nor drink it. We may have other apprehenſions of theſe things, but our faith cannot be exerciſed in eating and drinking, which is a receiving of what is really exhibited and communicated. As truly, my brethren, as we do eat of this bread and drink of this cup, which is really communicated to us, ſo every true believer doth receive Chriſt, his body and blood, in all the benefits of it, that are really exhibited by God

God unto the ſoul in this ordinance: and it is a means of communicating to faith.

We come to receive a crucified Chriſt, come to be made partakers of the body and blood of the Lord, to have the Lord Jeſus really united to our hearts more and more. The Lord open our hearts to embrace the tender, receive the exhibition, take in Jeſus Chriſt as food, that he may be incorporated in our hearts by faith, that he may dwell in us plentifully, more and more; that we may go away refreſhed by this heavenly food, this glorious feaſt of fat things which the Lord has made in his mount for his people. The whole of our comfort depends on our particular receiving of Chriſt by faith, and carrying him away by believing.

DISCOURSE XXIV.

September 30. 1677.

WE are met together again, by the patience and kindneſs of God, for the celebration of this *great ordinance*, and therein to ſhew forth the death of the Lord.

I have often ſpoken to you on this occaſion concerning the nature of this ordinance, the expreſſion of the love of God and Chriſt that is in it, and the eſpecial acts of faith and love that are required of us in this ordinance.

I have one word now ſomewhat of *another nature*, but yet ſuch as I judge not unſeaſonable; and it is to this purpoſe, that we, who ſo frequently enjoy the privilege of the repreſentation of the death of Chriſt unto us, ought to be very diligent in inquiring after an *experience* of the *power* of the death of Chriſt in us. Without this our privilege will not be to our advantage.

The power and efficacy of the death of Chriſt, which we now remember in a peculiar manner, is twofold,

1. Towards

1. Towards God, as the conſummation of the ſacrifice of atonement. This we have often ſpoke to.

2. Towards our own ſouls; towards the church, and that is to be an example, a precedent, a pattern of what is to be wrought in us. In this ſenſe the power of the death of Chriſt is its efficacy to conformity with Chriſt in his death. It is to be *crucified with Chriſt*, as the apoſtle ſpeaks, Gal. ii. 20. Power comes forth from the death of Chriſt, if received by faith in a due manner, to render us conformable to him in the death of ſin in us. The apoſtle has a great and glorious word concerning himſelf, 2 Cor. iv. 10. *Always bearing about in the body the dying of the Lord Jeſus.* I acknowledge, the words are uſually applied to the repreſentation of the ſufferings of Chriſt, in the ſufferings of the miniſters of the goſpel, concerning which the apoſtle there diſcourſes; but the antitheſis in the following words, *that the life of Jeſus might be manifeſt in our body*, does certainly lead to a larger ſenſe. Then, brethren, we may have an experience of the power of Chriſt in us, when we can ſay, we always carry about with us the dying of the Lord Jeſus, to carry it in our *meditation*, to carry it in our *converſation*, to carry it in our conſtant univerſal

ſal endeavours for *conformity* to it; and without this we have not experience of the power of his death in us, and it will not avail us to have the nature of his death repreſented to us.

1. We are always to *carry about the dying of Jeſus Chriſt*, in our *thoughts* and *meditations*. O that our thoughts were much fixed upon it! I verily believe that the life of faith doth anſwer in proportion to our thoughts about the dying of Jeſus. The dying of Jeſus compriſeth the love from whence he died, the death itſelf he died, and the end for which he died. Let us carry about us always thoughts hereof, for his ſake who loved us, and who died for us. Meditate more on theſe things.

2. In our *converſation*. It is not a time to reflect upon any, unleſs I did it upon myſelf. But truly, brethren, I am afraid we do not carry about and manifeſt to all the dying of the Lord Jeſus in our converſation; to perform all things, ſo as it may appear and be made manifeſt to ourſelves and others, that our hearts are ſet upon his dying love, that we have not ſuch quick, ſuch active, and vigorous affections to the world, and the things of the world, nor that fury of diligence after them and in them, as other men have, and we have had; we cannot do

do it; the dying of the Lord Jeſus crucifies our hearts. Theſe are hard words I know; how far from our practice! But if we live not in an endeavour after it, in all things to manifeſt that our hearts are full of the dying of the Lord Jeſus, we have not experience of the power of it in our ſouls. Theſe things depend on one another. If we dwelt more upon this ſubject in our meditations, we ſhould manifeſt it, and carry it about, and repreſent it more in our converſation.

3. Carry it about in a conſtant endeavour for *conformity* to Jeſus Chriſt in all things in his death. Did Chriſt die, and ſhall ſin live? Was he crucified in the world, and ſhall we have quick and lively affections to the world? O where is the temper and ſpirit of that apoſtle, who by *the croſs of Chriſt was crucified to the world, and the world crucified to him?* If there be any among us that ſhould be indulgent to the life of any one luſt or corruption, that ſoul can have no experience of the power of the death of Chriſt in himſelf, cannot carry about him the dying of Chriſt. Endeavour to deſtroy ſin, that we may be like unto Chriſt.

I will not make particular application of theſe things to all the concerns of our walk, but leave it with you, with this word, begging of you, and my own heart, and of God

God for us all, that having theſe bleſſed repreſentations of the death of Chriſt to us, we may have no reſt in our ſpirits, but when we have experience of the power of the death of Chriſt in us.

DIS-

DISCOURSE XXV.

September 20. 1682.

IT is a common received notion among Chriſtians, and it is true, that there is a peculiar communion with Chriſt in this ordinance, which we have in no other ordinance; that there is a peculiar acting of faith in this ordinance, which is in no other ordinance. This is the faith of the whole church of Chriſt, and has been ſo in all ages. This is the greateſt myſtery of all the *practicals* of our Chriſtian religion, a way of receiving Chriſt by *eating* and *drinking*, ſomething peculiar that is not in prayer, that is not in the hearing of the word, nor in any other part of divine worſhip whatſoever; a peculiar participation of Chriſt, a peculiar acting of faith towards Chriſt. This participation of Chriſt is not *carnal*, but *ſpiritual*. In the beginning of the miniſtry of our Lord Jeſus Chriſt, when he began to inſtruct them in the communication of himſelf, and the benefit of his mediation to believers, becauſe

it

it was a new thing, he expreſſes it by *eating his fleſh*, and *drinking his blood*, John vi. 53. *Unleſs ye eat the fleſh, and drink the blood of the Son of man, ye have no life in you.* This offended and amazed them. They thought he taught them to eat his natural fleſh and blood: *How can this man give us his fleſh to eat?* They thought he inſtructed them to be canibals. Whereupon he gives that everlaſting rule for the guidance of the church, which the church forſook, and thereby ruined itſelf; ſaith he, *It is the Spirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeak, they are ſpirit, and they are life.* It is a ſpiritual communication, ſaith he, of myſelf unto you; but it is as intimate, and gives as real an incorporation, as if you did eat my fleſh and drink my blood. The church forſaking this rule of a ſpiritual interpretation, ruined itſelf, and ſet up a monſter, inſtead of this bleſſed myſterious ordinance.

We may inquire therefore how faith doth peculiarly act itſelf towards Chriſt in this ordinance, whereby we have a diſtinct participation of Chriſt, otherwiſe than we have by and in any other ordinance whatſoever. And I would mention four things unto you, which you may make uſe of.

1. That faith hath a peculiar reſpect to the

the *ſole authority* of Chriſt in the *inſtitution* of this ordinance.

All other ordinances draw upon the light of nature, and upon the moral law, as prayer, preaching the word, and ſinging of pſalms to the praiſe of God; but this, that we ſhould receive Jeſus by eating of bread, and drinking of wine, it has no reſpect to the light of nature, or the moral law at all; and we ſhould as ſoon chuſe to honour God by ſacrifices, and eating the fleſh of them, if it were not for the authority of Jeſus Chriſt. Herein doth faith give honour to Chriſt in his *kingly office.* This is the moſt direct profeſſion of the ſubjection of our ſouls and conſciences to the authority of Chriſt, in all our religion. We can give no other reaſon, we can take no alluſion from things, but merely this, Chriſt would have it ſo.

2. Faith hath a peculiar reſpect to the *love* of Chriſt in *dying* for us, making the atonement for us by his blood, and therein the glorifying of the wiſdom, love, and grace of God the Father. Faith is led into ſpecial communion with Chriſt as dying for us to make the atonement; and therein we give glory to Chriſt in his *prieſtly office* in a peculiar manner in this ordinance, it reſpecting the ſacrifice of Chriſt, whereby he made atonement for us.

3. Faith hath reſpect to this *ſpecial manner* of the *exhibition* of Chriſt to the ſouls of believers, under the outward ſigns and ſymbols of bread and wine by his inſtitution, making ſuch a ſacramental union between the thing ſignified and the ſign, that the ſigns remaining to be what they are in themſelves, they are unto us the thing that is ſignified, by virtue of the ſacramental union that Chriſt hath appointed between his body and blood, and the benefits of it; and this bread and wine, though not changed at all in themſelves, yet they become to us by faith, not what they are in themſelves, but what is ſignified by them, *the body and blood of Chriſt*. Herein we give glory to Chriſt in his *prophetical office*. It is he who has revealed, taught, and inſtructed his church in this truth, which depends on the ſacramental union which follows by his inſtitution. That is the third thing wherein faith peculiarly acts itſelf in this ordinance.

4. The fourth thing is, the *myſterioufneſs*, which I leave to your *experience*, for it is beyond expreſſion, the *myſterious reception* of Chriſt in this peculiar way of exhibition. There is a reception of Chriſt as tendered in the *promiſe* of the goſpel; but here is a *peculiar* way of his exhibition under outward ſigns, and a myſterious reception of him in them

them really, ſo as to come to a real ſubſtantial incorporaion in our ſouls. This is that which believers ought to labour after an experience of in themſelves; to find that indeed under theſe four conſiderations, they ſubmit to the authority of Jeſus Chriſt in a peculiar manner, giving him the glory of his *kingly* ofice; mixing faith with him as dying and making atonement by his blood, ſo giving him the glory and honour of his *prieſtly* office; much conſidering the ſacramental union that is, by his inſtitution, between the outward ſigns and the thing ſignified, thus glorifying him in his *prophetical* office; and raiſing up their ſouls to a myſterious reception and incorporation of him, receiving him to dwell in them, warming, cheriſhing, comforting and ſtrengthening their hearts.

I have mentioned theſe things as thoſe which lie in your practice, and to obviate that (if I may mention it) which you may be tried with. There is but one plauſible pretence that our adverſaries, who deſign to oppreſs us, have in this buſineſs: If, ſay they, there be not a *real preſence* and a real ſubſtantial tranſmutation of the elements into the ſubſtance of the body and blood of Chriſt, ſhew you a way whereby you may have a peculiar communion with Chriſt, any more

more than in the word preached. We ſay, we have in theſe things *experence* of a *peculiar communion with Chriſt*, in a way made *proper* to *this ordinance*, which is not to be found in any other ordinance.

F I N I S.

Lately publiſhed, A new edition of Dr Owen's treatiſe on the Perſon of Chriſt; with his Meditations on the Glory of Chriſt, bound together.

Alſo, a new book of Mr Boſton's, The Diſtinguiſhing Characters of true Believers, relating to Faith and Chriſtian Morality. With a Soliloquy on the Art of Man fiſhing.